CANADIAN JEWISH REVIEW

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Rosh Hashonah
1941-5702

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A Message to the Jewish People of this Province by the Honourable Adélard Godbout, Prime Minister of the Province of Quebec

The Jews in this Province, as everywhere else in Canada, give proof of the splendid qualities of their race. It is oftentimes said they are intelligent, hard working, law-abiding and thrifty. I may add they further possess other gifts that may be counted also as real assets in our Canadian life. In time of war when all the energies and resources of our beloved Dominion and Provinces are put to a test, it is good indeed to know that, far from dissenting with their fellow-Canadians on the major and minor points of our pursuit of war, they totally agree with us all, thus helping us to assure the National unity which is more than ever essential. Of course the French Canadians who have discovered, colonized and settled this country, Canada, and who have century old Canadian traditions, and the English Canadians who, since 1760, have made this country their own, have everything in common in their way of feeling and expressing their love for Canada. Therefore, they deeply appreciate the understanding shown by the newcomers to this land. We, French Canadians, for instance, take great pleasure in noting the meritorious efforts of the Jewish Canadians towards adapting themselves to our constitutional conditions, as they learn to speak and write both French and English, in order to foster better relations with the two great races who people Canada.

May God Almighty bring success to our arms, peace to the world and lasting prosperity to our Province and Canada.

Adélard GODBOUT.

Message de l'Honorable M. Adélard Godbout, Premier Ministre, à nos Concitoyens d'origine Juive de la Province de Québec

Les Juifs de cette province, comme de partout ailleurs en Canada, donnent la preuve des magnifiques qualités de leur race. On a dit souvent qu'ils étaient intelligents, travailleurs, respectueux des lois et économes. Je puis ajouter qu'ils ont d'autres dons qui constituent encore un actif pour notre vie canadienne. En temps de guerre, quand toutes les énergies et les ressources du Dominion et des provinces sont mises à l'épreuve, il fait bon de savoir que, loin de différer d'avec leurs concitoyens canadiens sur les aspects principaux et secondaires de notre poursuite de la guerre, ils sont en parfait accord avec nous, aidant par là à assurer l'unité nationale qui est plus essentielle que jamais. Naturellement, les Canadiens français qui ont découvert, colonisé et peuplé ce pays, le Canada, et qui possèdent des traditions canadiennes centenaires, et les Canadiens anglais qui, depuis 1760, ont établi leur demeure en ce pays, ont une façon commune de sentir et d'exprimer leur amour pour le Canada. Dès lors, ils apprécient profondément la compréhension dont font preuve les nouveaux venus sur ce sol. Par exemple, nous, les Canadiens français, remarquons avec plaisir les efforts méritoires des Juifs canadiens pour s'adapter à nos conditions constitutionnelles, lorsqu'ils apprennent à parler et à écrire le français et l'anglais, afin d'accroître de meilleures relations avec les deux grandes races qui habitent le Canada.

Puisse le Tout-Puissant apporter la victoire à nos armes, la paix au monde et une prospérité durable à notre province et au Canada.

Adélard GODBOUT.

CANADIAN JEWISH REVIEW

VOL. XXIII MONTREAL, SEPTEMBER 19th, 1941 — ELLUL 27, 5701 No. 50

Commentaries

By Dr. Harry J. Stern, Rabbi

Rosh Hashonah summons the Jews annually to rededicate himself to the solemn truth that God rules the world. It is for this reason that the prayers, the liturgy and very music of the synagogue for the Yomim Neroim echo with the refrain Adenoy Melech

But, on Rosh Hashonah 5702, amidst a world in convulsion, a world reeking and shrieking with appalling horror, men everywhere do ask where is God? Only the feeble-minded can truly refrain from such questioning when now twenty-five lands are engaged in the most savage and cruel war of all times, that is characterized by its scientific methods of human slaughter and destruction.

For, in the thought of Adenoy Melech, of God's sovereignty, is embodied God's goodness. How can the good God allow this evil? "Where now is God?" It is a genuine question issuing from our agony of soul. Yet it is an ancient question. In agonizing ages throughout history this question has come to the fore. Thus the Psalmist poet who found himself expatriated from his shrine and country cried:

"My tears have been my food day and night,
While they say unto me all the day: 'Why is thy God?'

I will say unto God my Rock: Why hast Thou forgotten me?
Why go I mourning under the oppression of the enemy?
As with a crushing in my bones,
Mine adversaries taunt me;
While they say unto me all the day:
'Where is thy God.'" (Ps. 42)

The great experts of religion, the prophets, how did they view the problem of calamity? They, too, met with events like those of our times. The prophet Deuter-Isaiah, for example, saw the Assyrian Babylonian military machine overrunning nations. He saw Israel dragged into captivity. Ezekiel saw Judea conquered by Nebuchadnezzer. How modern are the readings from the prophet Habbakuk with the descriptions of the "blitzkrieg" of his day! In calamitous events the prophets saw a two-fold meaning, first that the present evil is a result of preceding wrong, and, secondly, that it is the way for greater good.

Who dare deny that the present universal tragedy has been brought about by Godlessness, by man, the co-worker of God, who was given or fated the free choice to perfect life, has lapsed in his morals, individual, national and international. It is men, not God, who make wars. Why blame God? Judaism and all great religion teaches that a moral law controls the lives and destinies of men. The moral law operates in the universe as surely as does the law of gravity. Violate the moral law and the whole world is shocked and rocked.

Shall nations neglect their social responsibilities, shall nations indulge in international lawlessness, sheer tribal gangsterism, then cry against the fate, if there be revolution and discontent and wholesale murder? For years the best of nations have closed their eyes to the evil of Nazism, an evil force, indeed, and permitted it to grow strong, and how they pampered it, that evil beast which pounced upon weak Israel first, has now turned upon the nations who have nurtured it, and is tearing the world asunder. Violation of God's laws leads to disaster. Where is God? God is where he always was, omnipresent and eternal. His laws exist but it is for us to fulfill them.

Thinking of man's growth as a moral being we must have historic perspective. As a morally responsible human being man is but yet in his infancy. As human beings who are guided by morality or conscience as over against instinct, man is but an infant learning to walk. Thus the present tragedy is the fall of the infant, moral man learning to walk in the ways of the universal Father. We need only realize, as have the great historians of our day, that man has for thousands of years been a shrewd maker of weapons before the whisperings of conscience awoke within him. Man, who has spent a million years in perfecting his weapons and but five thousand years in the growth of conscience, has a long, long road to travel toward an ethical way of life. Julian Huxley, in comparing the social evolution of the human race with the biologic development, might be justified in the estimate — "that we are a little higher than a fish and still lower than a reptile."

The traditional Torah reading for Rosh Hashonah Day begins with the words: "And it came to pass that God tested Abraham." God tested his courage and faith. The sages selected this reading on the New Year as appropriate for all of Abraham's descendants, for Rosh Hashonah calls for a dedication to God and God's law, for strong faith, for intelligent faith. Even as we are in the struggle to defend the British Empire which has identified itself with the concept of moral growth and principles of the democratic way of life, even so must we defend the Empire of faith and recognize the moral discipline of religion which demands duty and heroic faith in our labours for a blessed and perfected mankind. With spirit in this hour of testing, must we brave the world of the present and keep the vision of the better world yet to arise. Man, the moral being, will in days to come triumph over the weapon-forging brute.

Where is God? God through great human personality even now is at work labouring in the cause of man's moral growth. Such moral leaders as Churchill and Roosevelt are now coaxing mankind toward higher values of co-operation and just dealings among nations. If only mankind gives God a chance and is willing to live not by power of might but by the power of the spirit, there will sooner emerge the beloved community and the fit world, where man will rejoice and live in tranquillity and happiness and brotherhood.

Pray especially must we in our synagogues now for peace. Pray that the peace to be established be a just peace destined to heal the sicknesses of our social order that war be ethically no more possible. For men today fear the peace to come even as the war itself. Will it be just another peace or will it be a

(Continued on Page Ninety-Three)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

At the beginning of the New Year, a Jew, and especially a Jewish editor, looks for something in the way of hope to go on, if not for this year, then for some time in the future. This special issue of the Canadian Jewish Review carries something like that in the long article "Canadians All", by Professor Watson Kirkconnell, of McMaster University in Hamilton, Ontario. For, implicit in it is the growing realization on the part of educators that the aim of education in its role of guardian of democracy is to inculcate in the citizens of a democracy a feeling of satisfaction over the variety and differences that make up the whole populace; and a feeling of responsibility for the establishment of the give-and-take which exemplifies understanding and agreeable living together on the same soil.

An article like "Canadians All" shows that the best element in the Canadian population knows that for the ideal of democracy to be put into practical effect there is required of the best minds in the country a studied effort that will tend to eliminate the intolerances, prejudices, and stupid blunderings which allow discrimination to interfere with the development of any personality. So long as there is discrimination against Jews in industry and the professions or so long as inequality exists against any of the many minority groups described in "Canadians All", that means that there is an unhealthy condition revealed by the failure of practice to conform to the democratic theory here professed.

There is hope in the fact that educators see the need for attacking the prejudices and superstitions which stand in the way of the democratic life, and the need for replacing them with an appreciation for the varied contribution that a mixed citizenry can make toward the enrichment of the nation's culture and color, vitality and loyalty. It is important for all to understand that these are not the exclusive needs of any minority group, but that they are also the need of the democracy itself and the need of all the citizens, if they are to become full-fledged, emotionally adult democrats.

The enemy of democracy is the narrow provincialism which pays ardent lip service to freedom and religious liberty in a young and free country made up of many types of eager human resources, and which at the same time shows hostility and resentment toward the presence of whatever is unlike the majority group. By right, the average, well-meaning citizen of this country should be educated to rejoice in the wealth of creative energy which results from differences of every kind. Far from being un-Canadian or un-American, these very differences are very Canadian and very American since they constitute the very essence of democracy. The effort to wipe them out and to standardize the citizenry according to one common type in "the melting pot" has come to be regarded by enlightened people as an outmoded method. It caused an incalculable loss to the country in personal contribution to the whole on the part of many a submerged individual, to say nothing of the human anguish experienced by untold thousands who were given the feeling that whatever they were in theory, in practice they were no good if they were different. The newer social theory is that of cultural pluralism, what Horace M. Kallen calls "an orchestration of the cultures of mankind."

When the narrow, cramping provincialism which Zangwill called "dislike of the unlike" is perpetuated by wish and by design of the majority rather than uprooted and thrown away as a hindrance to democracy, it is translated into practical meaning by the reluctance to accord equality of opportunity. To the Jew or member of some other minority group this fact means a personal handicap. To the non-Jewish member of the majority group the failure to provide equal opportunity in fact means the accustomed acceptance by him of mean prejudices, traditions, and differences, sometimes toward the establishment of a caste system, or what amounts to it. The danger to democracy is obvious, for it cannot be strong built on the assumption of the natural-born superiority of the majority and the congenital inferiority of any minority group.

The basic concept of democracy is the ancient Jewish concept of the sanctity of the individual personality. Any abuse against it is a nullification of the democracy which all the citizens of this country are equally committed to uphold. At this season the New Year holy day prayer enjoins upon all mankind the sacred duty of cooperation. All creatures are to "form a single band", not just the Jews. The spirit of this exhortation is the spirit of the New Order to which all the abused people of the earth turn in hope. It makes equality the watchword and education for it the need of these times.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

SEPTEMBER 19th, 1941 VOL. XXIII, No. 50

The New Year Suggests New Plans

By Martin M. Cohn, Of Toronto, Executive Director, United Jewish Welfare Fund

Looking forward is not a very simple matter these days. No one can foretell the end of the war, although all have hopes. Political prophets on the same day proclaim that "This will be a long war", and "This war may surprise us by coming to an early, abrupt finish". The public grasps at every favourable dictum. However, while none can foretell the end, there are some who can foresee the social consequences which will most likely follow — and among these are the professionally trained body of social workers.

The experience of the last war has shown that social problems will multiply at the close of the war. It is only logical to expect that, human nature being the same, human problems will be the same after the same ordeal. The welfare workers who are still dealing with the aftermath of the last war — the older men who became embittered when they returned to unemployment and changed families, the widows whose pensions were not sufficient to live in the way to which they were accustomed when their husbands were alive and beside them, the children of fatherless families who were neglected and sometimes rejected by their own relatives and society — are looking forward and planning for these same situations when they occur again.

Family agencies, whose concern is the welfare and happiness of family life, were born out of the havoc caused by the last war. Now, during a period of intensified war-strain, these agencies are helping

Martin M. Cohn

to keep many families together. While husbands are absent from their homes, they are helping their wives to meet the extra strain. They are maintaining harmony in homes where young people with their first jobs and unaccustomed incomes want to break away from their families and not contribute to their support. In these and many other ways, family agencies are sustaining the morale of thousands of individuals. They can foresee the increased problems which will occur at the close of the war when enlisted men will return to wives whom they married on short acquaintance, or to families who have grown up in their absence, and to civilian life in general.

The sudden unemployment of thousands now in war work will also bring problems needing the attention of these agencies.

Just a little over a year ago we were vitally concerned with the "children on loan" from Great Britain. Many children came to Canada in the spring and Summer of 1940, and responsibility for them was spread between the government and voluntary services. According to the Canadian Welfare Council, children who came to Canada in this way without guarantee of maintenance have added less than five percent to the normal number of children dnre the care of children's agencies in Canada. Two problems with regard to these children, however, are now causing much concern: whether older children should continue in school or go to work, and what should be the ultimate plan for those children who have lost all their near relatives.

Our own children have also been early victims of the war — social victims. Creches which give daily care to the children of working mothers are crammed to the doors and have long waiting lists. Mothers at work on war orders, are leaving their children to fend for themselves or with busy neighbors who cannot give them proper care. One way of solving this problem is to place these children in carefully selected private homes where the mother can leave them when she goes to work and call for them and take them home in the evening. Such a plan does not require investments in buildings or equipment. However, lack of funds has kept such a program—

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CANADIANS ALL

The Road To Follow Towards Permanent Unification Of All Groups Into One Strong, Resolute Nation

By Professor Watson Kirkconnell, Ph.D., F.R.S.C., Of McMaster University, Hamilton, Ontario

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"We need to be on guard against the reptilian propaganda by which Hitler's agents would turn us against our Jewish citizens. Many respectable Canadians are inclined to echo anti-Jewish slander stimulated by Nazi agencies. Surrender to such poisonous activity is a big first step towards our national disunity and ruin; and the Nazis know it. . . . If we can learn the primary lessons of tolerance and co-operation here at home, we shall have taken a long step, not only towards the solution of Canada's own social, economic, cultural, and political problems. Canadian unity — warm, effective, and vital — is the key to our entire future."

On the map, Canada is one of the biggest countries in the world. Washed by three oceans, watered by mighty rivers and countless lakes, dark with forests, green with fertile fields, stretched out in vast prairies and rising into snowy mountain peaks, our country, larger than all Europe in extent, is one of the greatest domains of all time.

All too often, however, our poets and orators are unduly proud of the sheer vastness of Canada. They forget that the most important thing about Canada is the Canadian nation itself. It is the people that make any country truly great. Merely to be "spacious in the possession of dirt" is no sure title to fame. It is the character of human beings, and their achievements, that will really command respect. In the world of today, Canada is not primarily a large area on a map but a community of eleven and a half million people living under a common government on the northern half of the North American continent. Canada is the Canadians.

But who are the Canadians? Well, at least 98 per cent of us are transplanted Europeans. The past four hundred years have seen the greatest human migration in all history. Beginning with Spain, Portugal, France, Holland, and England, the countries of Europe sent their colonists across the seas; and today 200,000,000 descendants of these European nations inhabit the two Americas, along with a few Indian survivors, a few Asiatic immigrants, and some negroes brought in from Africa. Canada's population reproduces that picture on a small scale. We have 122,000 Indians (mostly in reserves), 6,000 Eskimos, 46,000 Chinese, 23,000 Japanese, and 20,000 negroes (mostly descendants of fugitives from the South who found shelter and freedom here, back in the days of slavery). The remainder of our people (over 98 per cent, as we have noted) are of European origin, and may be subdivided into three great groups, as follows:

(i) Three and a half millions whose ancestors came from France. These were, of course, the first colonists in what is now Canada. Most of them today represent families that have been in Canada for nearly three hundred years.

(ii) Five and a half millions whose ancestors came originally from the British Isles. Most of this group represent families that have been in Canada less than one hundred years, although British immigration actually began over 150 years ago, following the English conquest of Canada. The immigration has not been in the same proportions as the original ingredients of the United Kingdom. Whereas the English of England total over three times the number of the Irish, Scotch, and Welsh combined, the Canadians of English origin are just about equal to the Canadians of Scotch, Welsh, and Irish origin.

(iii) Nearly two and a half millions whose ancestors were of European nationalities other than British and French. Approximately two-thirds of these live in the Prairie Provinces, and most of them represent families that have been in Canada less than fifty years. The majority, however, are Canadian-born. Every national group in Europe is found amongst us, the main elements being as follows: 600,000 Germans, 300,000 Ukrainians, 170,000 Jews, 150,000 Poles, 150,000 Netherlanders, 100,000 Italians, 100,000 Norwegians, 80,000 Swedes, 80,000 Russians, 50,000 Magyars, 50,000 Finns, 35,000 Danes, 30,000 Belgians, 35,000 Czechs and Slovaks, 20,000 Rumanians, 20,000 Icelanders, 15,000 Jugoslavs, 10,000 Greeks, and a score of other nationalities.

Such are the varied human ingredients that history has poured into the huge mixing-bowl of Canada's national life. Surely no mincemeat in the world could have more spice and flavour than the Canadian people. No one element predominates; even the Anglo-Saxons are now less than one-half of the total; we are all minorities but all Canadians, entering, each with his own capacities, into the richness of the national amalgam.

It is important to remember, however, that there is a very great deal in common amongst all these groups. It is a mistake to imagine, as some people do, that European nationalites are separated by downright differences of race. The idea that people who speak the same language or live under the same government belong to the same race is one of the most dangerous errors that can delude the human brain. To the scientist, race is simply and solely a matter of physical characteristics, such as skull-shape, colour of eyes, hair, and skin, texture of hair, stature, and blood-group. Just as we classify our cows as Aberdeens or Guernseys or Holsteins by reason of their bodily types and not because they moo in a certain fashion or inhabit a common pasture-field, so neither language nor political grouping proves anything as to the race of any human being.

In Europe, in spite of all the languages spoken, there are just three main subspecies of the human race, namely (i) the tall, fair-haired, long-skulled Nordic, (ii) the short, dark, long-skulled Mediterranean, and (iii) the stocky, broad-headed Alpine type. No one type has had a monopoly of genius in creating civilization, for all three have contributed abundantly to the upbuilding of the world. Moreover, every nation in Europe has been a mixture of these types and has been actually enriched by the inter-mixture. In France, all three types are found, with the broad-headed Alpine predominating, as in Germany. In Italy, even the casual tourist can distinguish between the swarthy, long-skulled type of the South and the burly, red-haired Alpine types so common in the North. The British Isles show a bewildering racial mixture, for the Southern Irish, the Welsh, the Cornish, and the "black breed" of the Western Highlands of Scotland are more closely akin to the Spaniard and the South Italian, the red-headed Highlander is most nearly related to the blond Scandinavian, while the Yorkshireman finds his nearest racial cousins in the Netherlands and Northwest Germany. Germany itself is hopelessly mixed. Its western provinces are racially far closer to the Netherlanders and the Belgians than to the rest of Germany; while the peoples of its eastern provinces pass without any racial frontier into the population of Poland and of the Danubian countries. The racial type in Danzig, in spite of its fierce Nazi sentiment, is statistically indistinguishable from the racial type in Poland. For that matter, more than half of modern Germany once spoke Slavic languages, and in the past thousand years has changed its language but not its racial mixture.

It follows from all this that there is no such thing as a French race, an Italian race, an Anglo-Saxon race, or a German race—or, for that matter, a Polish race, a Ukrainian race, or a Russian race. We are all mixtures; and to the historian mixtures are a good thing, for they encourage new developments in civilization.

A very important conclusion for us here in Canada is that none of our national groups from Europe is really alien to the rest of us. All, by nature, are just as kind, just as honest, just as capable of serving and suffering, as any of the others. It is one of the darkest crimes of our modern world that some evil-hearted men have sought to preach that one nation-

(Continued on Page Thirty-Three)

At The New Year Canadian Jewry Rededicates Itself To British Empire Victory

By Samuel Bronfman, Of Montreal, President Of The Canadian Jewish Congress

As we approach the year 5702, and for a moment look back upon the year which has passed, the overwhelming conviction must come upon us that history knows no horror as dark as that which our fellow Jews across the Atlantic have suffered throughout 5701!

For the Nazi murderers, ranging over the face of Europe, crushing with educated barbarism and efficient treachery one Nation after another, and perpetrating against all their carnage indiscriminately, have against us vented their particular bloodlust and fury. From one end of the groaning continent to the other, our brethren have been the first to know the "New Order", the new Sodom, the Modern Gomorrah. Indeed, at this very moment, that New Order represents to European Jewry a movement from ghetto to concentration camp, to firing squad. Already have our people fallen in their hundreds and their thousands, and the ravages which the hordes of Hitler have left unfinished, famine and pestilence are completing.

Nor is it solely against ourselves, that the savagery of the Nazis has been unleashed. Frenchmen, Danes, Norwegians, Belgians, Dutchmen, Poles, Greeks, Yugo-Slavs, all have had their countries over-run, their liberties destroyed and their future imperilled. Indeed civilization itself, the accumulated culture of centuries, the moral progress of the ages, stands menaced by the Attila for whom libraries are but fuel for bonfires, morality a matter of convenience, and prostrate humanity his personal doormat.

But it is not merely from shared persecution that we derive our strength to suffer, to hope, to fight. After two years of mighty battle, there still stands today, between Hitler and the realisation of his mad ambitions, the powerful British Empire, undaunted, unafraid, united in all its parts, at one in the various races and creeds which make up this Commonwealth, and armed with a firm resolve to maintain the right. Beside our Empire is ranged the powerful United States of America, performing its chosen duties in the defence of the democratic way of life. Nor are the temporarily conquered countries of Europe entirely silent; from time to time there arises from the darkness that envelops them, the deed and the voice which proclaims to the world that although the spirit of men may be bent—it cannot be broken.

With this gallant and glorious company of men fighting for what is finest and dearest to mankind, Jewry in every land, marches to what must inevitably and in victory. Canadian Jewry knows itself to be of the proud citizenry of the great Empire, and it knows too, that Jewry is the particular target of the foe. Fortified by the traditions of its past, and by the memory of many Hitlers who have risen, had their brief hour and disappeared again, and strong in its comradeship within the Empire, unflinchingly it faces the future.

As it approaches the New Year therefore, it rededicates itself anew with the holiest vows which both the cause and the occasion evoke, to the great task which lies before it, considering itself fortunate that fate has given it the opportunity freely to participate in the great struggle for human liberty, a struggle to which it has pledged its very blood, and which, with God's help, will surely end.

So that in the words of Sir Owen Seaman:

We may tell our sons, who see
the light
High in the heavens, their
heritage to take,
"We saw the powers of Darkness
put to flight,
We saw the Morning break."

New Year Greetings to our Jewish friends and customers.

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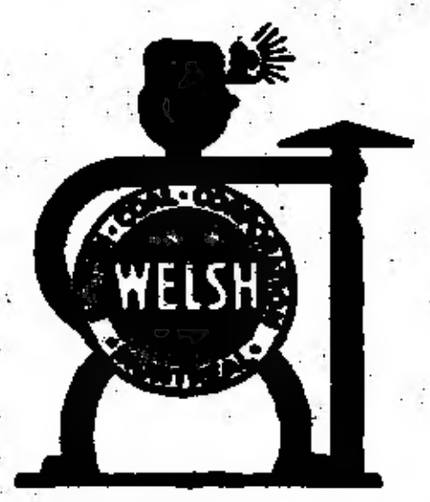

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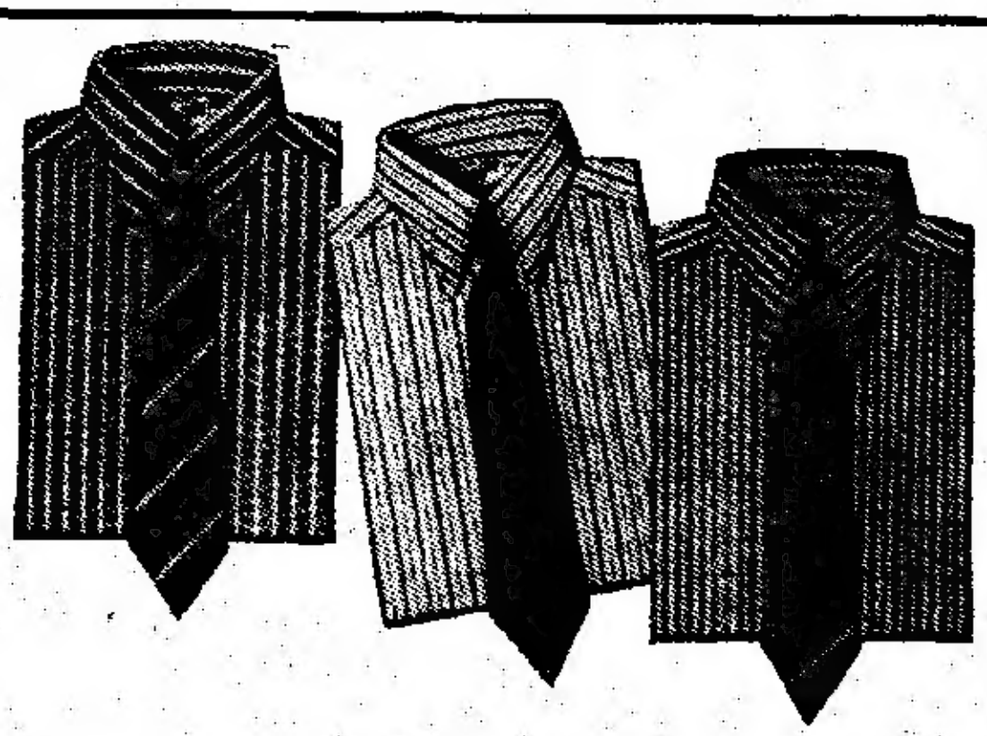

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VITALIS

What Thousands Of Jewish Women Did Through Canadian Red Cross

By Mrs. Samuel Bronfman, Of Montreal, President Of The Jewish Branch Of The Red Cross

The Montreal Jewish Branch of the Canadian Red Cross Society has established a tremendously impressive record of service, especially during the past year. In the spacious work-rooms in the Sommer Building, on Mayor Street, in Montreal, thousands of women have given day-by-day service in the many departments of work undertaken by this very active branch.

Under the presidency of Mrs. Samuel Bronfman, the Jewish Branch of Montreal has achieved a very great success, indeed, in all its endeavours. The committees in charge of the various departments have worked in a wonderful spirit of co-operation to help achieve the maximum results possible.

Mrs. Samuel Bronfman
—Elizabeth Oppenheimer

Considering the work of the individual departments of the branch, it is estimated that:

In the Sewing Department some 5823 separate articles were made consisting of nightgowns, pyjamas, women's and children's bloomers, baby gowns, bed jackets, nightingales, children's dresses, handkerchiefs, work shirts, booties, trousers, and patch blankets, as well as 5560 hospital supplies such as gowns, nightshirts, bathrobes, towels, sheets, pillow cases, and utility bags, and 7,460 rolled bandages delivered to headquarters during the year.

Apart from the above work, the Branch also assumed the duty of providing clothing for 500 women, size 36, and 300 boys, 18 years of age, air raid victims in England. It is interesting to note that each of the 500 women's kits comprised one dress, one slip, one blouse, two nightdresses, two pairs of bloomers and one dressing gown; and each of the 300 boys' kits included two pairs of pyjamas and two shirts; in all 8,500 items.

The Knitting Department reports the completion and delivery to headquarters of 7,331 knitted articles during the year, including caps, helmets, gloves, army and navy sweaters, socks, mitts, wristlets and scarves. In addition, this department has also provided 500 handknitted sweaters and 500 knitted gloves for seamen, 600 pairs of socks, 300 sweaters, 300 caps and 300 pairs of mitts for boys of the air raid victims. The department also completed 173¼ lbs. of knitted squares for blankets.

A special department was given over to making slippers for invalids in the Canadian hospitals in England. These slippers were made from odd bits of felt, eiderdown, carpet, etc., and during the season 100 pairs were completed and shipped. A unique undertaking of the Branch was the making of 100 aviation belts.

During the year when the Canadian Red Cross Society made an urgent appeal for blankets for overseas, the Jewish Branch co-operated whole-heartedly with a blanket shower, and through the generosity and splendid response from the women in the community the sum of $5,224.00 was raised in cash and 1,700 new blankets were contributed.

In all, the Branch reports the additional collection of $7,677.83 in cash during the year, which they transferred to the Canadian Red Cross Society. The amount was raised in such various ways as by garden parties, smorgasbord, carnival, bazaars, recitals, drawing of a portrait painting, bridges, teas, commemoration of many happy occasions, children's parties, etc. It is a most remarkable commentary on the attitude of our community that all these monies were raised spontaneously by groups of young and old, in the city and outside, without the need of encouragement or organization of the Fund Raising Committee. The total contribution in cash for the year by the Jewish Branch was $12,901.83.

Some 39,144 articles of clothing were packed and forwarded by this branch during the year. Members also did very fine service in

(Continued on Page Eighty-Nine)

Let Us Look Forward With Confidence

By Mrs. A. Raginsky, Sr., Of Montreal, President Of The Hadassah Organization Of Canada

As the curtain rises on the year 5702, the world views with mounting anxiety one of the most fateful periods in the whole course of human history. The new year opens against a background of a world still swept by the menace of Nazi cruelty and oppression against which the forces of civilization and humanity are battling heroically. With the collapse of country after country, the heavy and tragic loss of life, the shattering of homes and destruction of communities, the Jewish people have perhaps suffered more greatly than any other. Nothing that others have endured equals the nightmare of Poland today and the Jewish plight in other Nazi-dominated lands. The destruction of Jewish life is unparalleled in history.

Mrs. A. Raginsky, Sr.

But, through the darkness, even as a whole continent cries out for help, two mighty voices are heard, two voices which hold out succor for all oppressed people and inspire hope and confidence for the future — the voices of Churchill and Roosevelt, and as long as such voices ring out in the world we need not give way to despair. In the ever-growing and united might of Britain, in her courageous fight, and in the strong, sure support of the United States, we can see the defeat of Hitlerism and the ultimate victory of freedom and justice in the world.

The Jewish people may well be inspired by the undaunted spirit of Palestine. The war has revealed to the world unexpected reserves of strength in Palestine, its valiant fortitude and resolution. The Jewish National Home has not been found wanting, but fully prepared. Its factories, workshops, farms, hospitals, laboratories are a valuable asset and its loyal population a strong bulwark at this strategic point of Empire defense. Thousands of Jewish men and women, strong and hardy young pioneers, have answered the call and every available reserve of skill and science has been mobilized for the war effort.

The steady growth and development of Palestine has not abated, the Jewish population has worked unceasingly to strengthen and expand the Homeland. Since the outbreak of the war more than 35,000 Jewish refugees fleeing from Nazi horror and oppression have found a haven in Palestine and many others hope and pray for the opportunity to find their way to its shores, no matter what hardships they may have to endure to get there, for they know that the Jewish people can be destroyed everywhere but in Palestine, that only in Palestine, the Jewish people will endure.

This is why this present great struggle should inspire us all, especially Zionists, with hope, and

(Continued on Page Eighty-Nine)

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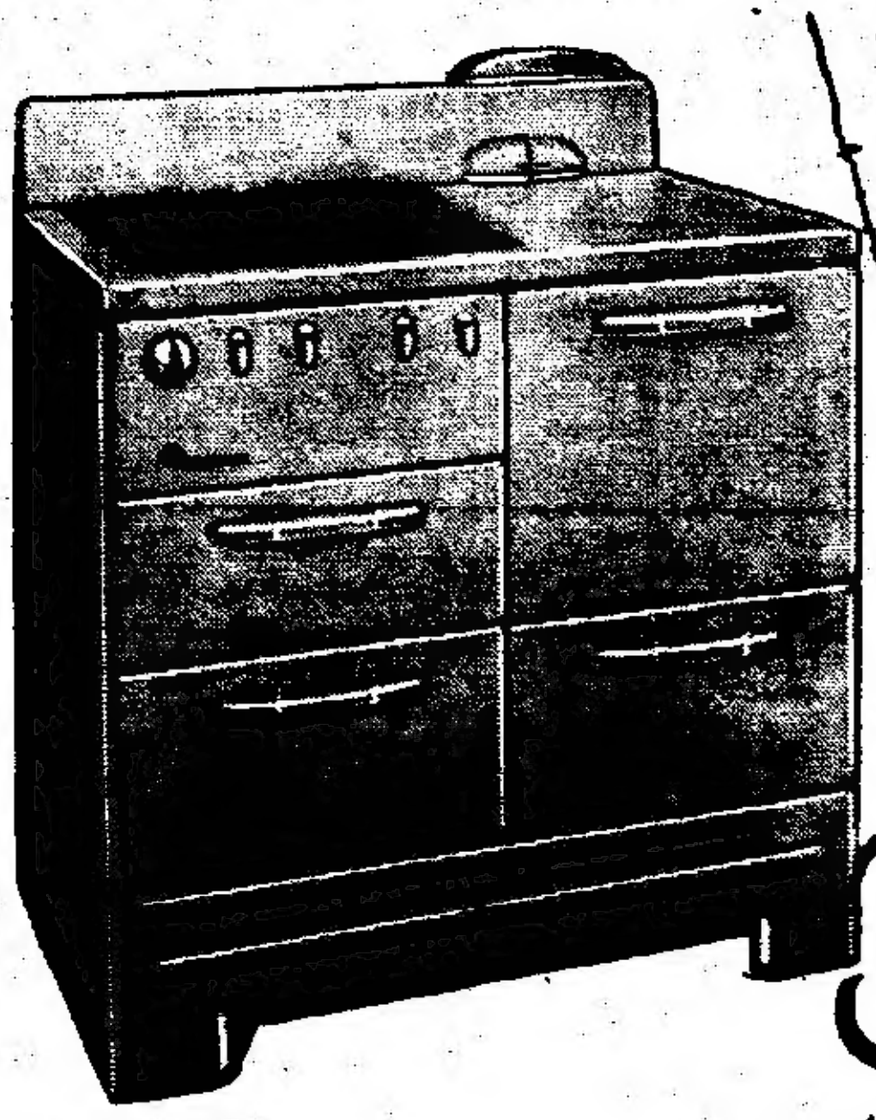

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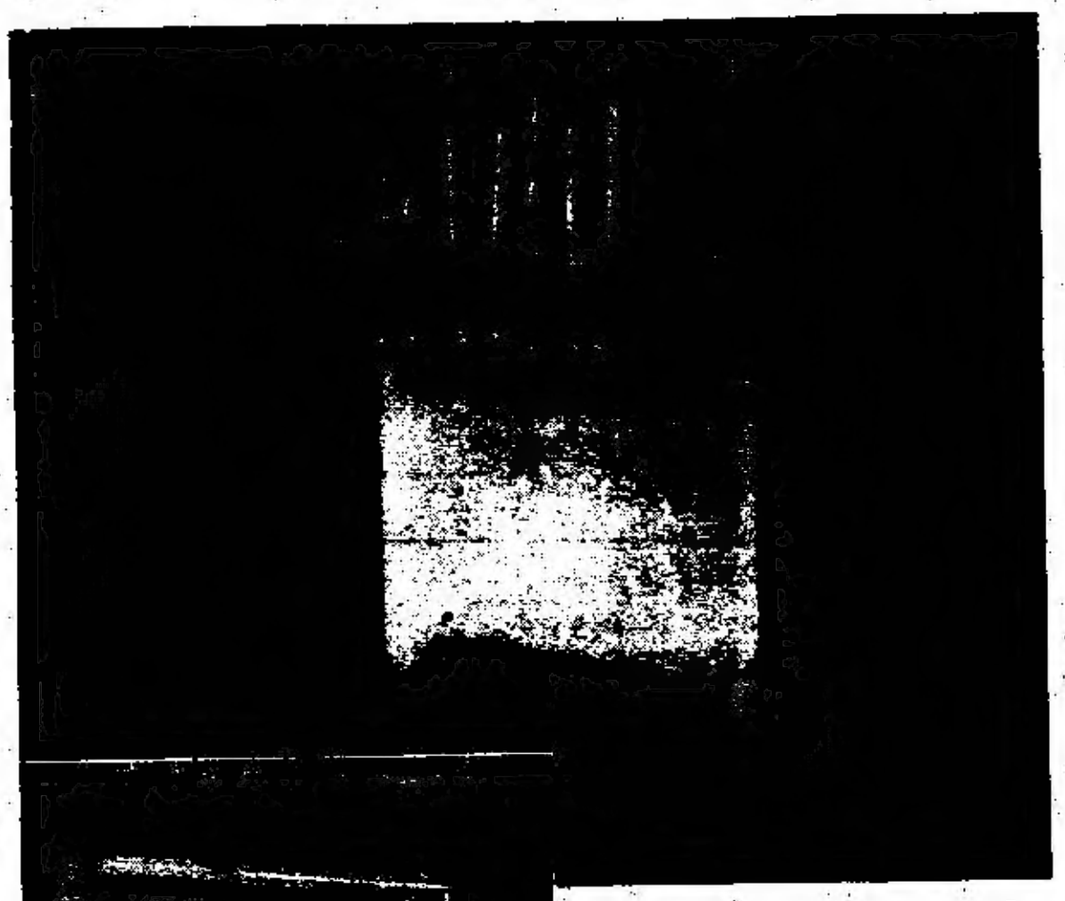

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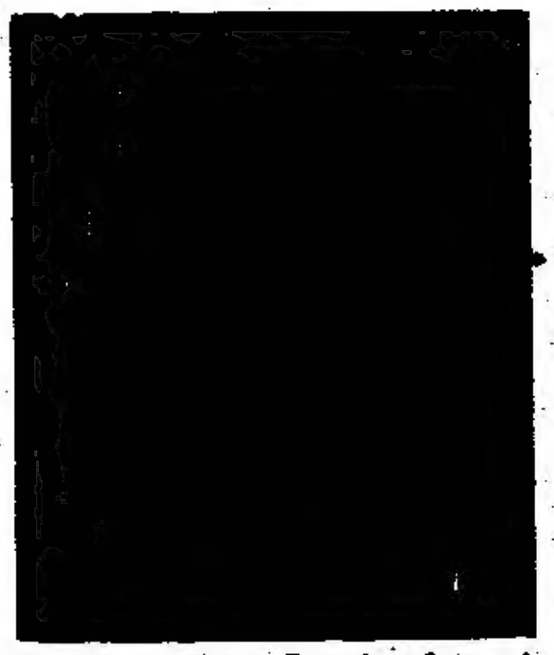

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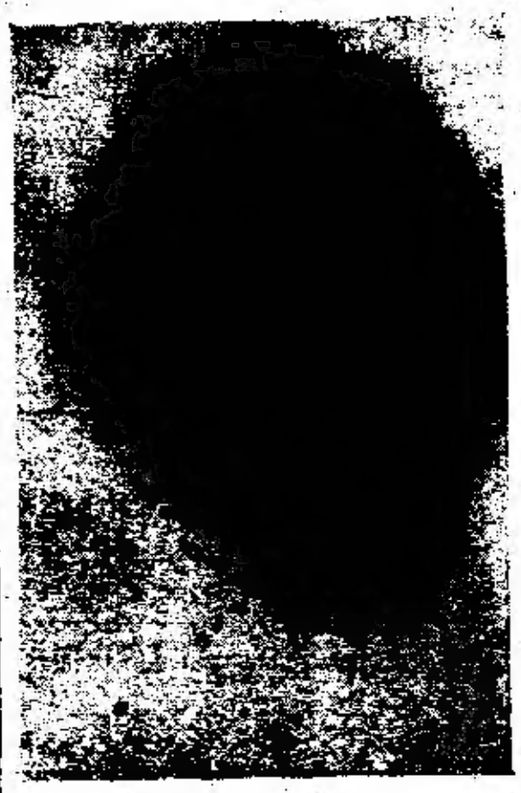
How Can We Best Plan Our Local Social Services In War Time?

By Ethel Ostry, Of Montreal, Executive Secretary, Of The Child And Family Welfare Departments, Baron de Hirsch Institute, Federation Of Jewish Philanthropies

Every community faces in its development at one time or another, the task of reorientating its social services. The need for stock-taking in a community is always present, but the urgency for so doing varies with the times and conditions. In conditions of war, it is more necessary than ever for a community to take stock, in order to make the best use of its resources. During such a period, it is important that the community exercise the utmost economy and take steps to plan a program to meet as adequately as possible the most essential needs.



Miss Ethel Ostry

—Jacoby Studios Inc.

The war situation has created a consciousness of the need for a co-ordination of social services. The first practical illustration of a consolidation of appeals in the interests of economy, was expressed in the nation-wide campaign of the Canadian War Services Fund. In this all-Canada campaign, a one-time appeal was made for the Canadian Legion War Services, the Knights of Columbus, the Salvation Army, the Young Men's Christian Association and the Young Women's Christian Association. The total sum of the objective obtained was used by the aforementioned agencies to establish canteens, recreational huts, residential clubs overseas, mobile canteens, hostess houses, and to provide entertainment, education, sports, religious services and personal services to the enlisted man. In each community, as well, many organizations without jeopardizing their peace-time services, augmented the scope of their work to include contributions to the war effort. Among these are the service clubs, women's clubs, church groups, women's institutes, Junior Leagues, Councils for Women, the Independent Order Daughters of the Empire, etc.

Every community has a different set-up with various types of organizations endeavouring to meet its needs. In Montreal, the program for communal welfare is based mainly on provisions as made by the Government in the Unemployment Relief Department, Quebec Public Charities Act, Needy Mothers' Allowance Act and the Old Age Pension Act. Private philanthropy assumes the major responsibility in the communal program, in the Family Welfare, Child Welfare, Health and Recreational aspects, as organized by the Financial Federation, Federation des Oeuvres de Charite Canadienne Francaise, Federation of Catholic Charities, St. Vincent de Paul Society and the Federation of Jewish Philanthropies.

Independent planning and financing is carried on by each of these Federations in their respective fields. The sum total, therefore, of the welfare program in the community comprises the efforts of these combined forces in the public and private fields.

The Jewish social services as organized in Montreal have been affected too by the changing conditions due to the war. The new and different situations have created new needs, challenging the efforts of Jewish Social Service endeavours. Jewish private philanthropy in Montreal has been faced with the problem of helping those categories of unemployed who have been cut off Unemployment Relief, of supplementing Dependents' Allowances and Needy Mothers' Allowances, as well as helping in cases of insufficient income, etc. Responsibility for the ever increasing number of unemployables who because of some form of illness are unable to take care of themselves, has placed a further strain on the funds of private organizations.

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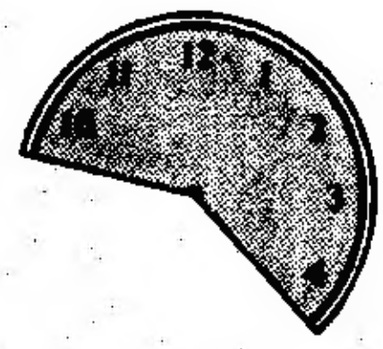
All these factors demand that there should be economical and co-ordinated planning in the disbursement of communal resources. The problem of how this can best be achieved needs to be dealt with by those organizations which are already functioning in the community.

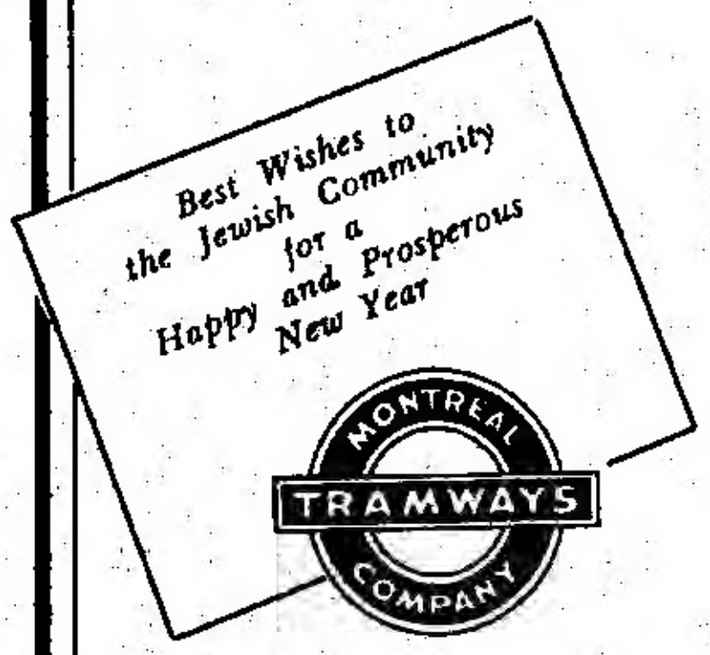
In the Jewish field of social service, the first move on the part of organized philanthropy towards a co-ordination of effort and services was made in 1926, when four cities in the United States simultaneously organized Welfare Funds. By 1931, there were about a dozen Welfare Funds operating in the United States. In October 1932, representatives of fifteen Federations and Welfare Funds met in Cleveland and organized the Council of Jewish Federations and Welfare Funds. The Council started with a budget of $6,500.00 in 1933, absorbed the Bureau of Jewish Social Research in 1935, and for the past five years has been operating on a budget of approximately $100,000.00 per year.

As an association of Jewish communal agencies, Federations, Welfare Funds and community councils, the Council of Jewish Federations and Welfare Funds serves its member agencies in their day-to-day functioning in many ways. Through its national office and its field representatives, it offers guidance and service to local communities in the organization, administration and financing of communal programs. At the request of member agencies, it makes surveys of the needs and resources of individual communities, suggests methods of dealing with local problems and helps find personnel for executive positions in communal organizations.

To assist local communities in their work, the Council summarizes trends in Jewish social service, analyzes budgets of national and overseas agencies, and makes special studies of various phases of Jewish communal effort. In behalf of its members throughout the whole country, the Council co-operates with national and over-

Avoid Rush Hours





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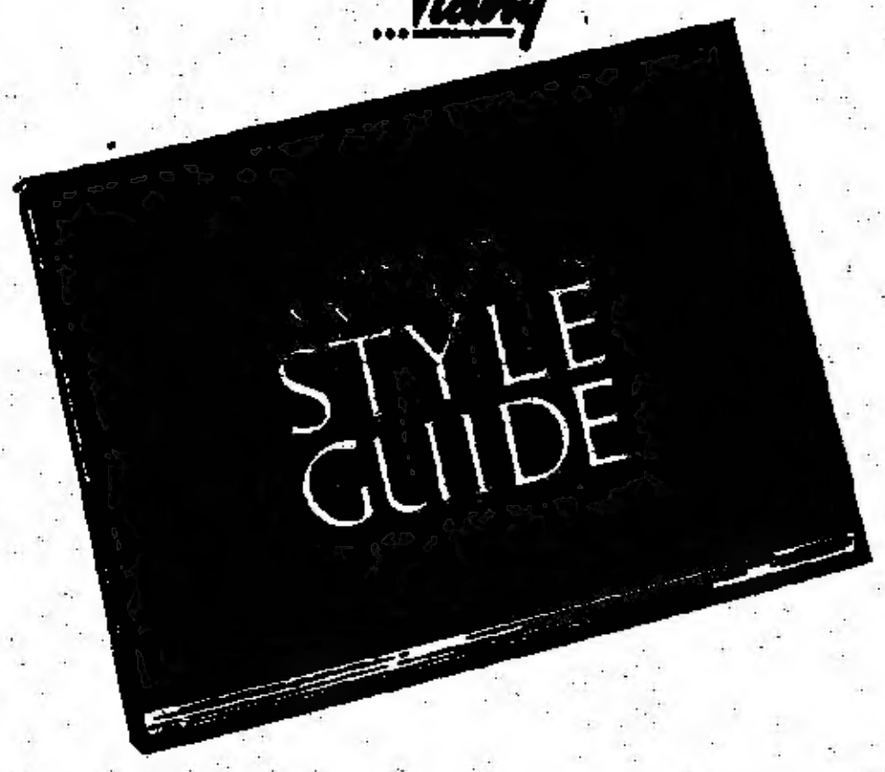

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seas organizations in establishing mutually satisfactory relationships between them and the local agencies. The General Assembly and the six Regional Conferences conducted by the Council each year bring together lay and professional leaders of Jewish communal effort for exchange of experience and joint planning and action.

The Council keeps its member agencies informed of current developments in Jewish affairs, and assists them in fund raising, budgeting, and other aspects of community organization, through a variety of publications.

In Canada, Welfare Funds are operating to-day in Toronto, Hamilton, Windsor, Winnipeg, Edmonton and Vancouver, the Funds in these cities all being affiliated with the Council of Jewish Federations and Welfare Funds, the parent body, whose national office is at 165 West 46th Street, New York City.

The first Jewish community in Canada to initiate a Welfare Fund was Toronto, which has had three years of activity and four successful campaigns. The organization of a Welfare Fund in Toronto is able to show the advantage of joint communal planning from the following figures:

In the 1938 campaign, there were 2,639 subscribers and the contributions amounted to $161,-112.00; in the 1939 campaign, there were 3,940 subscribers and the contributions amounted to $219,000.00; in 1940, there were 4,703 subscribers and the contributions amounted to $256,678.60; in 1941, there were 4,814 subscribers and the contributions amounted to $289,878.00. Over four years, the number of subscribers has more than doubled and the amount contributed has increased by approximately eighty-three per cent. In Toronto, the United Palestine Appeal withdrew from the Welfare Funds after the first year. As against the $21,-000.00 allotted to the Ort, Federation of Polish Jews and Joint Distribution Committee in 1939, the United Jewish Refugee & War Relief Agencies were allotted $80,-000.00 in 1940—a 186% increase.

Apart from the picture which these figures represent, showing the increase in the number of subscribers and corresponding increase in the amounts contributed, the co-ordination of the community's activities which were affected, show excellent results. In 1941, the participating agencies of the United Jewish Welfare Funds of Toronto are listed below:

Borochov School and Kindergarten; Camp Boai Brith (for boys); Canadian Friends of Hebrew University; Canadian Jewish Congress; Council of Jewish Federations and Welfare Funds; Euclid Ave. Hebrew Free School; Federation of Jewish Philanthropies; Folks Farein (Hebrew National Ass'n.); Hashomer Hadati Camp; Hashomer Hatzair Camp; Hebrew Maternity Aid Society; Jewish Big Brother Movement; Jewish Big Sister Movement; Jewish Child Welfare Association; Jewish Employment Service; Jewish Family Welfare Bureau; Jewish Girls' Camp (Camperdown); Jewish National Workers' Alliance School; Jewish Immigrant Aid Society; Jewish Telegraphic Agency; Joint Application Bureau; Mizrachi; Mothers' & Babes' Rest Home; Mount Sinai Hospital; National Conference of Jewish Social Welfare; National Desertion Bureau; Social Service Index; Talmud Torah Eitz Chaim (D'Arcy St.); Toronto Hebrew Free Burial Society; Toronto Hebrew Free Loan Association; Toronto Hebrew Free School; Toronto Jewish Old Folks Home; United Jewish Refugee and War Relief Agencies; American Ort Federation; Canadian Jewish Committee for Refugees; Federation of Polish Jews of Canada; Joint Distribution Committee; Welfare Council of Toronto and Dis-

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trict; Workmen's Circle Schools and Kindergarten; Yiddish Scientific Institute; Young Men's and Young Women's Hebrew Association (including Jewish Community Centre Association and Home Camp).

In Winnipeg, the Jewish Welfare Fund was first organized in 1938. Prior to the organization of the Fund, the average yearly collection for agencies affiliated with the Fund was computed to be $41,618.58. The subsequent results of the Welfare Fund campaigns have been as follows:

Year	No. of Subscrib.	Amount Pledged	Percentage Not Collected
1938	2,150	$53,086.00	6.21%
1939	3,220	70,613.50	9. 9%
1940	3,029	78,164.52	10.97% (incomplete)
1941	2,609	72,939.35	(incomplete as of August 7th)

The participating agencies in Winnipeg are Bnai Brith Camp; Jewish Public Library; Young Men's Hebrew Association; United Hebrew Relief; Knesseth Israel Sisterhood; National Council of Jewish Women; Mount Carmel Clinic; I. L. Peretz School; Winnipeg Hebrew Free School; Jewish Folks' School; Canadian Jewish Congress; Joint Public Relations Committee; United Palestine Appeal: Geverkshaften Campaign; Pioneer Women's Council; Ort; Joint Distribution Committee; Canadian Committee for Refugees; Yeshivahs, Sanitoria, etc.; Yiddish Scientific Institute;

In 1938, a Welfare Fund was formed in Edmonton. Its total budget for 1941 was $12,000.00.

In 1938, too, Windsor established the United Jewish Welfare Fund, which in its 1939 campaign raised $20,000.00 — the latest figures obtainable.

In 1939, Hamilton organized the United Jewish Welfare Funds which had a budget of $25,565.00 in 1940.

In 1940, Vancouver organized the Jewish External Welfare Fund. Its budget for 1940 was $10,376.00.

In Montreal, the history of the development of social welfare can be traced to the initiative taken by the Hebrew Benevolent Society of Montreal and the Baron de Hirsch Institute, popularly known by the latter name only. The Baron de Hirsch Institute played the principal role in the charitable and philanthropic work done in Montreal and in the founding of groups catering to particular needs. Organizations of a large number of charitable bodies led to considerable overlapping and duplication, and those interested in communal endeavour, soon realized that a plan to remedy waste of effort would be of great benefit to the community at large, both

(Continued on Page Ninety-One)

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Revenge On The Prophets

A PSYCHOANALYSIS OF ANTISEMITISM

By Harry Sacher

Antisemitism is a disease not of the Jews but of the antisemites. Therefore, an apologia for Jews and Judaism, besides being humiliating, would be misdirected and futile. The Jews are the persecuted, but the antisemites are the sick. As antisemitism does not spring from Jewish vices, it is not to be cured by Jewish virtues. Rooted deep in the soil of unreason, it is immune to both logic and fact. The "reasons" it offers do not precede, they succeed the infection. The antisemite does not first discover vice in the Jew and then hate him. He hates him and then discovers the vice. Nor does he hate him the less if he discovers only virtue. For that matter, the antisemite need not know any Jews. Often he will say, "Jews are among my best friends." The Jew he hates is the one he never meets and does not know—a wraith, an abstraction.

A sentiment which is beyond reason and beyond fact is beyond refutation. Its maxim, conscious or unconscious, is *Credo quia absurdum*—"I believe because it is absurd." The antisemite's "international Jew" is clad in the impenetrable armor of invisibility; he is nowhere and therefore cannot be unmasked; since he does not exist, he is immortal. The "reasons" of the antisemite may be necessary to his conscience, but his faith is apart from them. Though you shatter them again and again, his faith remains unimpaired. He will still cling to the same "reasons" or concoct others.

In dealing with such an adversary Jewish apologetics is condemned from the beginning to sterility. It assumes that the trouble springs from a misunderstanding somewhere: if only that be corrected, all will be well. Thousands of years of failure have not abashed the optimist; he goes on to slay once more what has already been slain a thousand times. This may be natural but it is also ridiculous, and it has the further disadvantage that it puts the Jew on the defensive. In trying to explain himself, he sometimes slides into explaining himself away. No people ever did great things, no people ever anchored itself to immortality, by apologizing for its existence. For the good of their own souls Jews must seek some other answer than the plea of *autrefois acquit* or *autrefois convict*. That answer is to deal with antisemitism for what it is—a disease of the antisemites, not a disease of the Jews.

Let us consider the outstanding contemporary expression of antisemitism.

Mein Kampf clamors for a skilled psychoanalyst; I will merely comment on some points that stick out for all to see. In all the many pages denouncing the Jews there is no suggestion that Hitler ever had personal contact with any single Jew. The Jew in his life is a pure abstraction, a theoretical construction fashioned out of what he has been told or has imagined. This characteristic is important. It means that all the "reasons" Hitler gives to justify his antisemitism are *ex post facto* contrivances. He is not an antisemite because he has met and been moved to his depths by vices in Jews; he has discovered or fabricated these vices because he is an antisemite and he needs them for the peace of his own mind.

Even the most casual student of *Mein Kampf* and of the Fuehrer's career must be struck by evidences of the profound conflict which ravages his soul. In one aspect he is an ascetic. He is evidently inhibited in regard to sex. He is a vegetarian, a teetotaler, a non-smoker. In another aspect he is the reverse of all this. His indictment of Jews is an erotic orgasm. His extravagances in town planning and building are a passion of luxury. His most intimate friends are the pervert Roehm, the rake Goebbels, the gaillard Goering, the sex-rotten Streicher. He placards throughout Germany the pornographic *Stuermer*. He sees "The Merry Widow" several times a week. Deep down in him his morality and asceticism are in bitter, unending, devastating war with violent primitive lust and devouring sadism. That conflict is the spring of Hitler's antisemitism. That is how it seeks relief.

Hitler's Jew is no Jew that ever was on sea or land. It is the projection of himself, of his own unconscious. All the evil in himself which he has struggled to repress he has transferred to the Jew of his own fancy, just as the primitive savage transforms his dead relative into a demon. The central feature of that fanciful construction is lust and hate—the vision of the Jew lying in wait to rape—the Hitler of the unconscious desperately struggling upwards and only too often tearing the veil. Not less impressively the transference betrays itself in another field—the Elders of Zion

with their ambition to rule the world: that is Hitler himself with his ambition of universal conquest.

But why, it must be asked, is it precisely the Jew to whom Hitler has chosen to transfer his own unconscious desires and so fasten upon him all the treasures of his hate? We may be sure it is not due to the accident of seeing a Jew in a gaberdine or to disgust with the politics of a Jewish editor. The causation is much deeper and inevitable. It is because the Jew brought ethics, the whole conception of sin, into this Western world, and with it that conflict which is ravaging the soul of Herr Hitler. The Fuehrer's antisemitism is the punishment of the Jew for fathering the Ten Commandments. All observers have noted the utter impossibility of reasoning with Hitler on antisemitism. Where the roots lie so deep there is no place for rational process. It is but beating the air to prove that an alleged fact is just a fiction, that an argument is merely a fallacy. To Hitler antisemitism is a psychological necessity. If by some miracle you could demonstrate to his complete conviction that the whole of his indictment is a tissue of falsehoods, it would not shake his antisemitism in the least. His venom would be cast against Moses the Just as implacably as against Moses the Demon.

It is sometimes said that the antisemitism of *Mein Kampf* is a relapse into the Dark or Middle Ages. There are points in common, but there is one radical difference. Torquemada's antisemitism was in philosophy not eternal; by entering the bosom of the Church the Jew could find grace and release. From Herr Hitler's antisemitism there can be no escape. No healing water of baptism can wipe away the sin of race. It is psychologically necessary that there should be no truce, no peace, no suspension of hostilities, for within himself the bitter conflict knows no end and can find relief only in being externalized.

The dogma of race was instinctively seized upon as providing an impregnable foundation for eternal damnation. Be it noted that, for significant reasons, the dogma serves antisemitic purposes only. The Turks, the Japanese, the Chinese, the Arab may be "honorary Aryans." The Jew is forever barred. The dogma is not one of race in general but of Jewish race. It is but the instrument of Hitler's antisemitic passion.

Yet it would be idle to claim a monopoly for any one root of antisemitism. It is a house with many mansions, varying greatly in size and importance. Two causes which have been much urged from time to time deserve examination—the religious and the economic.

Dr. James Parkes, whose learning and logic alike invite respect, argues that it is the steady teaching of the Church with regard to the religious perversity of the Jews that has generated an instinctive antisemitism in Christians. I shall suggest later that in a very different fashion, religion has played a decisive part; nor do I deny that in the form indicated by Dr. Parkes it has played some part. But there are formidable difficulties in going the full way with Dr. Parkes. The progressive de-

(Continued on Page Eighty-Four)

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First Adventure With God on a High Holy Day

By Edward A. Steiner

The Jewish New Year, a high holy day, frees itself from the web of memory which catches more or less successfully whatever substance there is to life . . .

A devout Jewish mother led her small, curly-headed boy to the synagogue. She wore her best and only black silk dress, its lace frills caught at the throat by a gold brooch. Her forehead was piously covered by the prescribed wig, and crowned by a widow's black bonnet.

The little boy wore a new suit, new for him; though it was worn some years before by his elder brother, and before that by the eldest brother. Now the cloth had been turned inside out, and the suit cut to fit him; though it would not be a perfect fit until he had another year in which to grow into it.

His cap was brand new. Caps did not descend from one generation to another; for in this particular family, they sat on large, restless and questioning heads.

The boy's paternal grandfather, one of the many Abrahams, who felt the urge of God upon him and went out not knowing whither he went, carried with him on his migration to the new home not flocks or other tangible riches, but books — huge tomes of small closely printed Hebrew script, the questionings of many minds about God and his law.

The answers of the rabbis, which were also in these books, evidently never quite satisfied him; for when he died, they found great bundles of manuscript written by his own hand on pieces of paper of all sizes and colors carefully packed away. The little boy never saw them, but he was told by his elder brother — the one who had vacated the suit he was wearing — that they were very learned dissertations about God, and that the names of great gentile scholars — Socrates, Plato, Aristotle — appeared with those of the saintly rabbis.

A photograph of this grandfather survived, and his cap seemed to fit restlessly upon his head and was as shapeless as the little boy's soon would be.

As mother and son walked to the synagogue, the cap was still in its place, pressed over the boy's perspiring forehead, the black, shiny visor shading his blue eyes. Just now a big question grew right under his cap. Just how it came there—who could tell?

The question asked by a boy of six going to the long, solemn New Year's service would ordinarily have been: "Mother, how long will it be before the Shofar will be blown?" Not only was the blowing of the ram's horn the one great thrilling moment of the whole service, but no one could taste food till that solemn note had been sounded, and the boy had a healthy appetite.

What he asked was: "Mother, will God be in the synagogue?"

"Yes, of course," she replied, pulling him along with her.

"Mother"—there was no answer. "Mother," he repeated, loosening his hand from hers. "Shall I see God?"

"No, my dear," she answered sharply, her hand recovering its hold upon his.

The cap shifted from its exact centre, and "Mother, the Christians see God in church," came from underneath it. Now the mother withdrew her hand; but only to cover his mouth, for in front of them the hosts of Israel were moving toward the synagogue.

"Mother, how will I know that God is in the temple?" the irrepressible youngster continued.

"If you are very, very quiet and don't fight with your cousins, and don't look up to the ceiling and count the painted stars, you may feel God inside of you," she replied, hastening her steps and trying to hasten his also.

What else was there for him to do but count the stars in the ceiling? He had done it every Sabbath since he had learned to count to one hundred. He had counted the candles in the central chandelier also, and the number of window panes which were so high that one could not see the trees, and so small that only bits of the sky were visible.

The prayers were interminable, and in a language of which he understood only a word here and there. "Adonai," of course, was the God he longed to know about. "Melech Ho-Olom", "King of the Universe," he comprehended. But the word he understood best and liked most to hear was "Amen." That was welcome music, and he joined in it heartily.

His mother would have preferred to leave the boy at home, for she knew that God would not be in the synagogue, either to be seen or felt, in spite of the fact that it was a high, holy day, and that from early in the morning until noon his chosen people would call upon him in torrents of prayers, in jubilant psalms, and the blowing of the ram's horn.

When she was a girl, she lived only ten miles away from this place, yet the distance culturally

(Continued on Page Eighty-One)

Mrs. George Albert Goldberg, of Brighton, Mass., was Miss Coryne Beatrice Selig, daughter of Mr. and Mrs. Irving I. Selig, 5370 Brodeur Avenue, Montreal. Mr. Goldberg is the son of Mr. and Mrs. Irving Goldberg, of Winthrop, Mass.

—Jacoby Studios Inc.

Mrs. Bernard Pinsler, 4855 Queen Mary Road, Montreal, was Miss Helen Druxerman, daughter of Mrs. F. Druxerman, 5013 Victoria Avenue, and of the late Frank Druxerman. Mr. Pinsler is the son of the late Mr. and Mrs. Paul Pinsler. —Jacoby Studios Inc.

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Shaar Hashomayim Synagogue, Montreal, Religious School Graduation Class: First row: Sheila Abbey, Renee Raginsky, Joyce Lozinski, Audrey Kramer, Riva Leibovich, Elaine Gottlieb, Florence Cohen, Rhoda Salomon, Shirley Liebman, Evelyn Sperber. Second row: Wylma Jacobs, Audrey Jackson, Lucy Heillig, Audrey Rose, Dorothy Finestone, Vivian Fine, Elaine Lefcort, Shirley Levitt, Judith Auerbach, Selma Schachter, Rena Segall. Third row: Ralph Cohen, Peter Rosenbaum, Pola Faerman, Elaine Tencer, Shirley Gross, Vivian Rothbart, Barbara Flanders, Estelle Miller, Leanore Briskin, Sidney Chechik, Seymour Pressman, Ralph Paull. Fourth row: Ralph Glickman, Ronald Burg, Fred Weissler, Saul E. Moskovitch, Bernard Brodkin, S. Lerner, Mrs. S. J. Leibowitz, Mrs. Jesse Schwartz, Dr. H. Abramowitz, Eugene Gordon, S. J. Leibowitz, Herbert Shayne, Irwin Cabott, Irwin Riven.

—Highlight Pictures

Janice Marilyn, five-year-old daughter of Mr. and Mrs. Harold Jeffery, 135 Bristol Avenue, Toronto, was the winner in the three to fourteen year class in the Hadassah bazaar picture contest. She was awarded an oil portrait done by Mrs. George Seguin, 12 Castleview Avenue, Toronto.
—Sherriff Studio

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Mrs. A. Silverman, 3223 St. Catherine Street East, Montreal, was Miss Sally Tucker, daughter of Mr. and Mrs. S. Tucker, 3591 St. Urbain Street. Mr. Silverman is the son of Mr. and Mrs. W. Silverman, of Scholastique, Quebec. Left to right: Norma Gillman, Irwin Bassel, Marilyn Lapedis, the bride, Miss Dorothy Lapedis, Ann Doretta Golt, Norma Golt, Maureen Tucker. —Society Studio

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—Sylvia Schwartz

Mrs. Charles Drukarsh was Miss Vallee Lillian Marlow, daughter of Mr. and Mrs. S. Marlow, Nina Avenue, Toronto. Mr. Drukarsh is the son of Mr. and Mrs. J. Drukarsh, Baldwin Street.

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—Society Studio

Stanley, seven, Alex, twelve, and Donna, four, with their mother, are the children of Mr. and Mrs. J. Freeman, 2378 Bloor Street West, Toronto.

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Joyce, two years old, daughter of Mr. and Mrs. Hyman Pack, of Irvington, N.J., and granddaughter of H. Harris, 669 Champagneur Avenue, Montreal, and of the late Mrs. Harris.
—Nakash at Eaton's

Sylvia Elaine, twelve years old, daughter of Mr. and Mrs. Samuel Marks, 655 Lansdowne Avenue, Montreal, who came first in the Junior grade of McGill Conservatorium pianoforte examinations in the Dominion of Canada results, is a pupil of Miss Frances Goltman.

Rona, seven and a half years old, and David, five and a half, children of Mr. and Mrs. Moe Perlman, 4082 Marcil Avenue, Montreal; grandchildren of Mr. and Mrs. I. Perlman, 228 Querbes Avenue; and of Mrs. Sonia Yossem, 4710 Decarie Boulevard.
—Van Dyck

—W. Gordon Mitchell

Bruce Milton, below, three years old, son of Mr. and Mrs. Charles Rappaport, 2098 Northcliffe Avenue, Montreal, formerly of Toronto.

Jack Marvin, left, one-and-a-half years old, son of Mr. and Mrs. Saul Kivenko, 130 Prince Arthur Street West, Montreal; and grandson of A. Steinberg, and of L. Kivenko, of Toronto.

Theodore, left, twenty months old, son of Mr. and Mrs. M. Mayoff, 5898 Park Avenue, Montreal; and grandson of Mr. and Mrs. S. Mayoff, 4407 St. Dominique Street, and of Mrs. Fanny Katz, 5468 St. Urbain Street.
—Society Studio

Glenda Louise, right, twenty-two months old, daughter of Mr. and Mrs. C. Ben. Mayov, 880 Edward Charles Avenue, Montreal; and granddaughter of Mr. and Mrs. I. Mayov; and of Mr. and Mrs. L. B. Diamond, 652 Outremont Avenue.
—Society Studio

Barry, five, and Morton, eight, sons of Mr. and Mrs. L. C. Smith, 186 Pendrith Street, Toronto.
—Modern Studio

Louis, lower right, two years old, son of Mr. and Mrs. Marcus Antecol, 130 Prince Arthur Street West, Montreal; and grandson of Mrs. Bessie Winikoff, 4239 De Bullion Street; and of Mr. and Mrs. I. Antecol, 5730 Clarke Street.
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Adrian, above, four-year-old son of Mr. and Mrs. George Seguin, 12 Castleview Avenue, Toronto.
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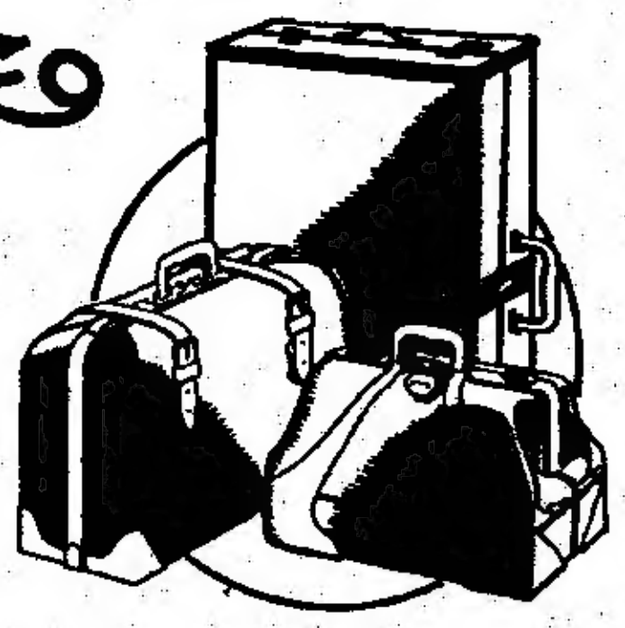

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—Jacoby Studios Inc.

Mrs. J. Jacobs, right, was Miss Celia Baltin, daughter of Mr. and Mrs. D. Baltin, 3717 St. Dominique Street, Montreal. Mr. Jacobs is the son of Isaac Jacobs and of the late Mrs. Channah Jacobs, formerly of London, England.

—Society Studio

Temple Emanu-El, Montreal. Confirmation Class, 1941: Rear, left to right, Richard Benson, 11 Windsor Avenue; Joseph Simon, 2069 Grey Avenue; Edward Marx, 6 De Casson Road; Geraldine Isman, 6103 Somerled Avenue; Norman Siegerman, 5008 Mira Road; Harmon Liebman, 400 Kensington Avenue; Arnold Burko, 3445 Girouard Avenue. Front, Marilyn Mailman, 427 Wood Avenue; Rabbi Harry J. Stern, Lois Astrof, 335 Clarke Avenue.
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Mrs. Samuel Raport, left, was Miss Ruth Beube, daughter of Mr. and Mrs. R. Beube, 422 Bloor Street West, Toronto. Mr. Raport is the son of S. Raport and the late Mrs. Raport, of Ottawa, Ontario.

—Society Studio

Mrs. Ben. Markoff, right, was Miss Charlotte Clamer, daughter of Mr. and Mrs. M. Clamer, 265 Laurier Avenue West, Montréal. Mr. Markoff is the son of Mr. and Mrs. S. Markoff, 3861 Wellington Street, Verdun.

—Society Studio

Mrs. B. Etinson was Miss Margaret Sinclair, daughter of Mr. and Mrs. A. Sinclair, 1125 Bernard Avenue West, Montreal. Mr. Etinson is the son of Mr. and Mrs. A. Etinson, 54 Nelson Avenue.

Mrs. Sol. Bloomberg, 5790 Darlington Avenue, Montreal, was Miss Sylvia Davine, daughter of Mr. and Mrs. Louis Davine, 5839 Jeanne Mance Street. Mr. Bloomberg is the son of Mr. and Mrs. Louis Bloomberg, 780 de l'Epee Avenue.

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—Society Studio

Mr. and Mrs. Norman Arnold Goldenberg, nee Miss Miriam Macklovitch, daughter of Mr. and Mrs. Bernard Macklovitch, 6114 Hutchison Street, Montreal. Mr. Goldenberg is the son of Mrs. M. Goldenberg, 727 Querbes Avenue, and the late M. Goldenberg.

—Both photos by Society Studio

Mr. and Mrs. S. Reisler, 3607 St. Urbain Street, Montreal, nee Miss Ann Finklestein, daughter of Mr. and Mrs. H. Finklestein, 3898 De Bullion Street. Mr. Reisler is the son of M. Reisler, 4863 Park Avenue, and the late Mrs. Reisler.

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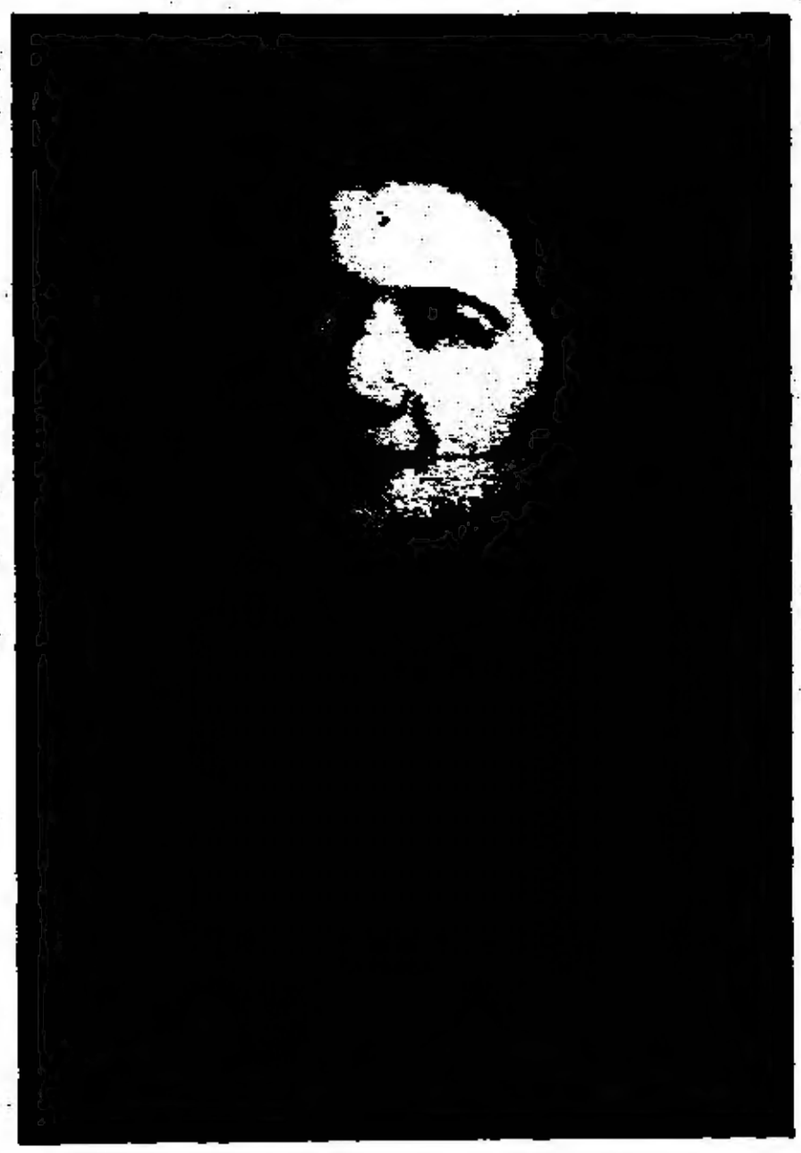

Mrs. Jack Miller was Miss Doris Etkin, daughter of Mr. and Mrs. H. Etkin, 538 Crawford Street, Toronto.

—Sylvia Schwartz

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Lois Birnbaum, three years old, daughter of Mr. and Mrs. Herbert Birnbaum, 1595 Bathurst Street, Toronto.
—Sylvia Schwartz

Miss Lily Moscovitch, daughter of Mrs. Dora Moscovitch, 5360 St. Urbain Street, and the late E. Moscovitch, and Abe Glazer, son of Mr. and Mrs. Thomas Glazer, 4577 Jeanne Mance Street, Montreal, whose engagement has been announced.

Mr. and Mrs. J. Danielack, 351 Bathurst Street, Toronto, and their daughter, Sandra Malka. Mr. Danielack is principal of the Workmen's Circle Peretz Schools.
—Modern Stud

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Mrs. S. Fefergrad, left, was Miss Rose Mandelcorn, daughter of Mrs. Mandelcorn, 4845 Esplanade Avenue, Montreal, and of the late Moses Mandelcorn. Mr. Fefergrad is the son of Mr. and Mrs. I. Fefergrad, 4102 St. Urbain Street.

—Society Studio

Miss Edith Toplitsky, daughter of Mr. and Mrs. David Toplitsky, 2415 Maplewood Avenue, Montreal, whose engagement to Morton K. Atkins, son of Mr. and Mrs. Harry Atkins, of Oshawa, Ontario, was announced.

—Nakash at Eaton's

Mrs. Louis Corsky, of Fenelon Falls, Ontario, was Miss Molly Zalkin, daughter of Mrs. B. Bernstein, of Haliburton, Ontario.

—Modern Studio

Miss Frances Metter, Registered Nurse, daughter of Mr. and Mrs. Benjamin Metter, Robert Street, Toronto, is a graduate of the Barnert Memorial Hospital, Paterson, N. J., and is now at the Hospital for Joint Diseases, in New York.

—Pasquale D'Angelo

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Captain F. Victor Ogulnick, 9th Field Ambulance R.C.A.M.C., C.A.S.F., only son of Mr. and Mrs. S. M. Ogulnick, 9 Belfrage Road, Montreal, graduated in medicine from McGill University and was on the staff of the Montreal General Hospital until he went overseas with the First Division C.A.S.F. He was married to Miss Nanette Evelyn Clarfelt, only daughter of Mr. and Mrs. Barnet Clarfelt, of London, England.

Gunner Harry Hoffberg, R.C.A., son of Mr. and Mrs. Louis Hoffberg, 76 McCaul Street, Toronto, has been in England for eighteen months with the 23rd Medium Field Artillery.

Sgt. Observer Alex Vineberg, R.C.A.F., son of Mr. and Mrs. L. Vineberg, 915 Hartland Avenue, Montreal, whose engagement to Miss Florence Salit, daughter of Mr. and Mrs. I. Salit, 3265 Van Horne Avenue, was announced.
—Society Studio

Sub. Lieut. Sydney Wagner, twenty-one years old, son of Carl Wagner, 6027 Waverley Street, Montreal, and of the late Mrs. Jennie Wagner, is now overseas. He is a graduate of McGill University with a Bachelor of Science degree.
—Society Studio

David Cherry, R.C.A.F., aged twenty, son of Mr. and Mrs. L. Cherry, of Quebec City, is a wireless operator. He received his sparks and is stationed in Sydney, N.S.

Private Cecil Levey, of the 1st Battalion of the Black Watch, now overseas, is the son of Mr. and Mrs. Harry Levey, 1040 Van Horne Avenue, Montreal.

CANADIANS ALL

(Continued from Page Six)

ality (they would falsely say "race") is superior to others and is entitled, because of that superiority, to insult and enslave and exterminate others. It is important that we, even here in Canada, should be careful never to assume that our fellow-Canadians, of any origin, are by nature unworthy of our sympathy, respect, and good will. A few in all groups, even the English and the French, have been taught by evil propagandists to have hate in their hearts; but the vast majority of all Canadians are honest, loyal folk, ready and willing to contribute much to our united national life.

Unity, Not Uniformity

Unity does not, however, necessarily mean uniformity. A country in which all people spoke the same language, attended the same church, and had the same opinions on all important subjects would be in sorry danger of developing sleeping sickness. On the other hand, the necessity for adjusting antagonistic points of view in the open forum of democratic discussion is the surest guarantee of progressive and intelligent national policies. The insistence of the revolutionary zealot, both Nazi and Communist, on the use of force to suppress opinion, reduces national thought to a state of paralysis. The Nazi and the Communist claim the right to murder or imprison those who disagree with them. The foundations of their state are hatred and violence, and on such foundations only a prison or a morgue can be built.

Differences of opinion give free countries their most difficult but most important problems of civilization. Any flat-headed thug can organize a state based on murder and autocracy, but it takes the highest cultural gifts of tolerant intelligence to harmonize variant traditions in a single democracy. The persistence of a French tradition in Canada thus not only adds the values of another culture to the country but also provides an opportunity for developing the highest qualities of citizenship through facing the problems of national harmony. In like manner also, the existence amongst us of many different European traditions heightens both the hazards and the possible rewards of a multi-national state. Like the marriage of strong and vital personalities, such a nation as ours offers a life that can be both exciting and richly worth while.

If, however, we are to measure up to the challenge of such an inheritance, we must be on our guard against old hatreds. This is particularly true of many of our citizens from Europe—for it would be a sorry day for Canada if all the immemorial antagonisms of that continent were transplanted, like fifty cancers, into the growing flesh of Canada's national life—but there have been serious animosities within our older population as well. All of us, of every origin, must resolutely repudiate such antagonisms as fatally disloyal to our own country, Canada.

World Conspiracies

Our difficulties in creating a healthy, unified national life have been greatly intensified by the fact that Canada does not exist in a vacuum. Mail, rapid transportation, the press, and the radio have brought us as close to the whole world as a Sussex village was to medieval London. In that wider world, during the past twenty years, two major conspiracies against civilization have spread their octopus-tentacles into every country, including our town. One of these has been directed by the Communist International, centred in Moscow, which seeks, according to its clear and unmistakable proclamations, to work for a Communist revolution in all states, involving the extermination of those citizens who oppose the change. The other world-conspiracy has issued from the Nazi gov-

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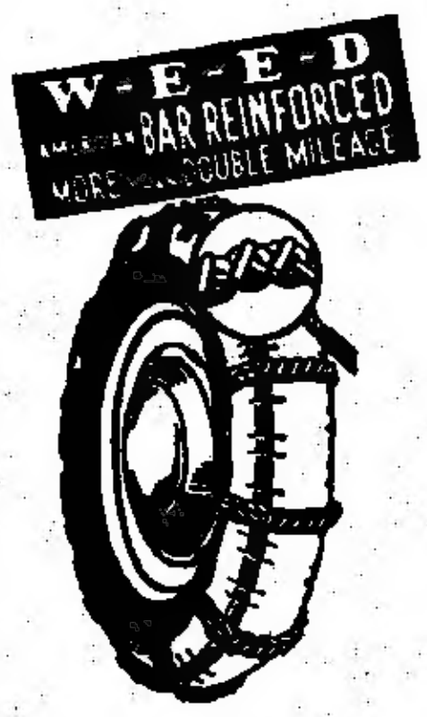

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ernment in Berlin, and has sought to mobilise forces everywhere that may assist in making Hitler master of the entire earth.

The Communist conspiracy has worked among many of our Canadian groups, the most important of which, in terms of numbers, are the Anglo-Saxons, the Ukralnians, the Russians, the Finns, the Magyars, the Jews, and the Poles. In every case, they represent a minority within the group. The total membership of the Communist Party in Canada is about 15,000 although there have been numerous camp-followers and "fellow travellers." It is worth remembering that their most aggressive leaders are not in the foreign groups but among the Scotch from Glasgow. Money has been spent like water in organizing Communist centres and supplying them with newspapers, libraries, lectures, concerts, athletic clubs, orchestras, and all the other perquisites of community popularity.

The Nazis, in Canada, as elsewhere, have conspired with a double technique. One part of their plan has been to finance a native fascist movement among the Anglo-Saxons and the French of Canada; and this met with considerable success, both with the "Black-shirt" brigades of the Canadian branch of the British Union of Fascists (Sir Oswald Mosley's crew) and with the "Blue-shirt" National Unity Party, headed by Adrien Arcand of Montreal. The "Black-shirts" were found chiefly in Toronto and Winnipeg, the "Blue-shirts" in Montreal. Between them, they claimed a membership of nearly 100,000 (largely Anglo-Saxon and French) and drilled their Storm Troopers diligently for (to quote Arcand) "the march on Ottawa that will end up in power for us." This whole subversive movement was paid for by Berlin. The other phase of the Nazi attack on Canada was an attempt to seduce the German Canadians from their loyalty to Canada by enrolling them in a Deutscher Bund (or "German League"), in which a personal oath of allegiance to Hitler was taken. Violence as well as persuasion was used; and I know personally of anti-Nazi German Canadians who were beaten up by roughs in the pay of the German consulates. In spite of all their efforts, foul as they were, however, the Nazi propaganda-machine in the Dominion, headed by a certain Dr. Gerhard, Gauleiter-designate for conquered Canada, succeeded with only a small percentage of the German Canadians. There was actually greater danger from fascist-minded English and French Canadians.

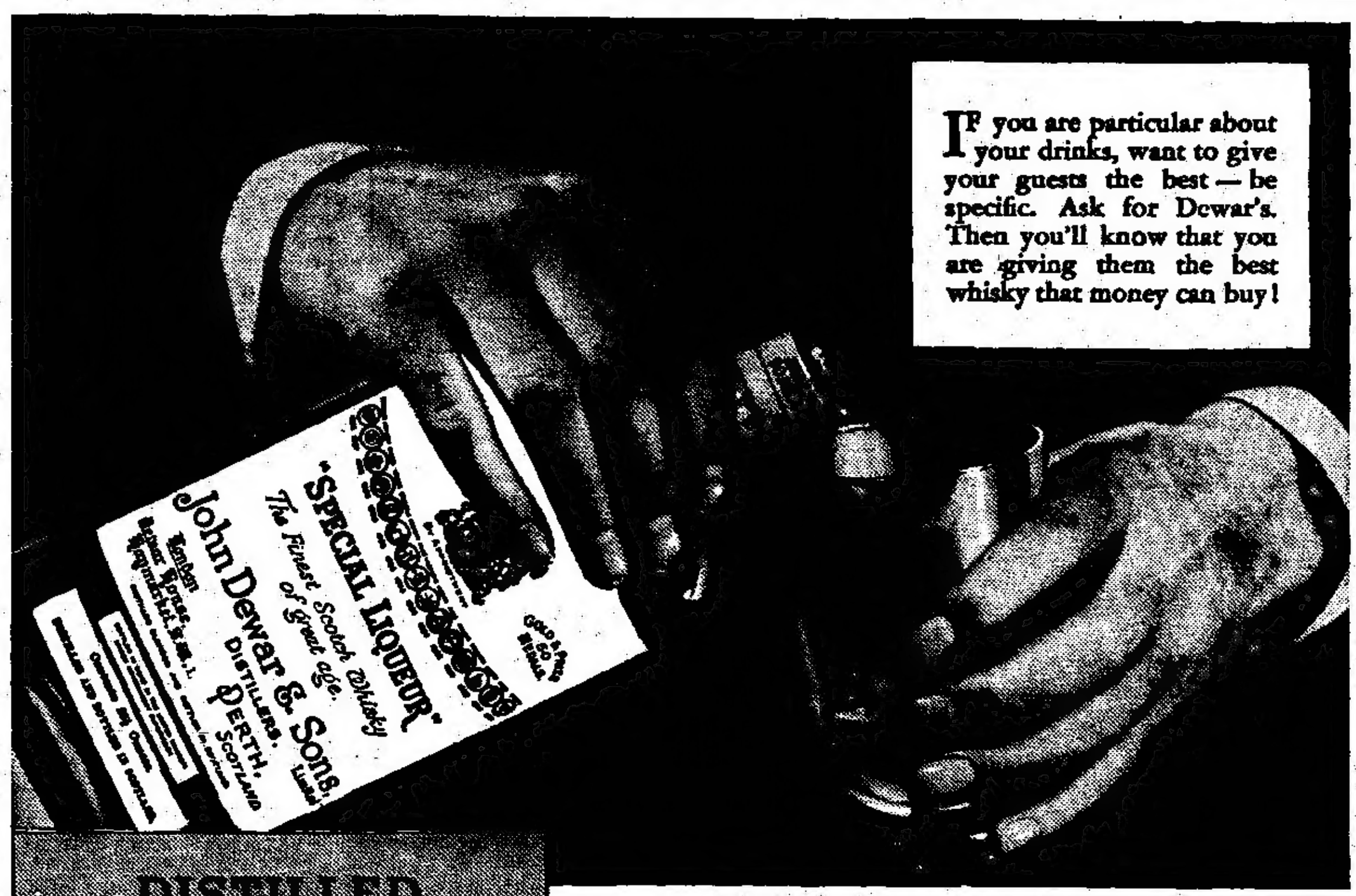
Propaganda For Disunity

Today the situation has been greatly simplified by the expulsion of the unprincipled German consulates and the internment of the Canadian leaders in both Nazi and Communist circles. Nevertheless, we have scotched the snake, not killed it. In the adjacent United States, Nazi consulates, swollen tenfold in personnel from normal peace-time requirements, are spending millions of dollars in ways that they regard as even more effective than building Krupp guns. Certain American radio broadcasts, and even short-wave propaganda programmes from Hamburg and Berlin, can enter Canada freely. No effort is spared to vilify Britain and the cause for which we fight.

In all this, they have the collaboration of the Communist International. It is vital, for all clear thinking on world affairs, to realize that Moscow desires the destruction of the British Empire just as ardently as does Berlin. In Great Britain, Communist papers have now been suppressed, because they were deliberately attempting to undermine the national morale and to turn the masses against the Government. Stalin's policy, as announced by him to the Comintern Congress in March 1939 and implemented the following August, was to destroy all chance of peace and to precipitate the war—for others. It is not widely enough known today that the Nazi and Russian propaganda systems are now working hand in hand against the Allied cause. In principle, there is little to choose between the bloody dictatorships of Moscow and Berlin. Both stand for the suppression of the individual, the destruction of Christianity, the extinction of nationality, and the overthrow of the British Empire and the United States.

The favorite technique of their collaborating propaganda machines today is to create minority problems, to divide a country against itself so that it may fall. Here in Canada, their under-cover men are seeking to stir up hatred against the Jewish Canadians, to discredit the Ukrainian Nationalists (who are now solidly behind the Canadian war effort), to estrange the Anglo-Canadians and the French-Canadians, and to turn both of these groups against the European Canadians.

Their smallest success has been amongst the European Canadians. These people know far better than the average English or French Canadian the reality of the horror that rules in Europe today. While many a well-fed Anglo-Canadian wonders vaguely if the atrocities and falsehoods and tyranny of Hitler and Stalin could possibly be true, our citizens of, say, Polish, Ukrainian, Czech, Norwegian, or Netherlands descent, whose kinfolk have been caught in the tides of murder, know with fatal clarity the character of the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struggle. They prize the liberties that they enjoy here. They shudder at the sufferings of their kindred under Nazi or Soviet brutality. And they are united in their adherence to the cause of Canada and the British Empire.

Hence it was natural that even before the War came most of the foreign language newspapers in Canada were vigorously democratic and opposed both Hitler and Stalin. There were a few propaganda sheets, financed and controlled by Moscow, Berlin, and Fascist Rome, but these have been largely suppressed. Almost all of those surviving have given the warmest assistance to the Canadian Government in supporting Canada's war effort. Not least among these have been the German-language newspapers on the Prairies. In Winnipeg, anti-Nazi German Canadians have given even their wedding-rings to the Red Cross. In Regina, Hungarians, Ukrainians, and Poles have organized a patriotic "Churchill Club"

Even small prairie communities of the foreign-born have contributed generously to the Red Cross and the War Loan.

Nor is this merely a matter of gesture. In the Prairie Provinces, where the European Canadians predominate, the per capita enlistment in the Air Force has been higher than in any other part of Canada. In the Navy and the Army, the Maritimes rate highest, but the Prairie figures are not far behind. When one considers the remoteness of the Prairies, in the heart of the continent, and the fact that most of the European Canadians are citizens of the first or second generations only, their response is highly creditable. A complete break-down of figures by nationality groups has not been issued, but Federal statistics early in the War showed that in the West a minority group like the Ukrainians was more than contributing its quota. In short, Canadians of all origins are today thinking as Canadians and responding as Canadians to the greatest responsibility that our country has ever had to face.

The thing that unites a people into singleness of nationhood is sharing together in great common experiences, working and striving together in great causes. Destiny has provided us with such an issue today. Out of the world's tragic errors and the black ambitions of wicked men, a monster of hate and horror has been let loose on the world; and it is our perilous privilege to stand by the side of Great Britain in withstanding and overcoming the evil creature. That task has accelerated by half a century the growth of Canadian national unity. The threat to human, national, and religious freedom has challenged us all alike and brought us together in a struggle of ever-increasing gravity and resolution. We, the people of Canada, are united today as never before.

That unity is, however, being attacked in insidious ways by the great Common Enemies of Mankind. Radio campaigns from abroad and whispering campaigns here at home are seeking to alienate Canadians of diverse origins, setting English against French, or both against Jews, Slav, or Scandinavian. They would foment old hostilities between Catholic and Protestant. They would cultivate the miserable provincial selfishness that endangers our national unity. In a country where we are all minorities, such tendencies can be a perilous business. We need, for the very survival of the country that we love, to cultivate the consciousness that we are all Canadians, bound together in a supreme effort for our own preservation and for that of the world. Those who, deliberately or blindly, stir up ill will within our country, are no better than rats gnawing fatal holes through the bottom of a vessel as it battles through stormy seas.

Unity has vital importance, even beyond the present crisis. In the

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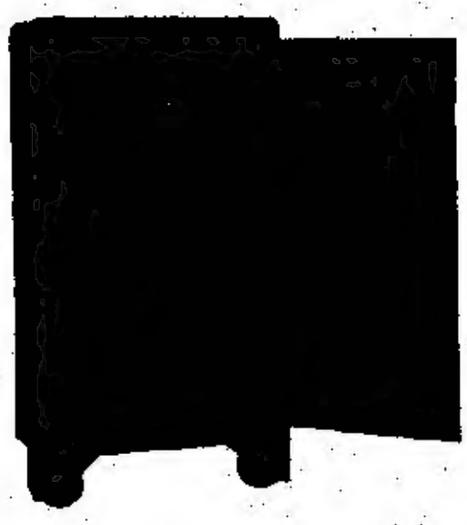

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world beyond the present war, we shall face stupendous problems of world reconstruction, in which, if the world is to be saved, nations and men of good will must co-operate more closely and unselfishly than they have ever done in the past. How shall we possibly play a part in that world order if we have failed in the simple duties of brotherhood here in our own country? On the other hand, if we can learn the primary lessons of tolerance and co-operation here at home, we shall have taken a long step, not only towards ability to help in an international world but also towards the solution of Canada's own social, economic, cultural, and political problems. Canadian unity —warm, effective, and vital—is the key to our entire future.

The nature and extent of the ultimate contribution of each group to our national life may be gauged both by the previous achievements of the group and by the instalments already rendered to Canada.

The Anglo-Canadians

The so-called Anglo-Saxons represent the political unification of the most diverse racial groups under a single monarchy in the "British Isles." In terms of surviving languages and political areas, one may subdivide them into English, Scotch, Irish, Manx, and Welsh; although the past two thousand years also knew the use there of Latin, Norman French, Norse, Danish, and Cornish, and farther back there were dim pre-Celtic languages of which the very names are lost.

Few of the world's great composers, sculptors, or painters have come from this medley of islanders. On the other hand, they have produced the world's greatest poetry, its greatest political tradition, and some of its greatest scientists. The collective significance of Chaucer, Spencer, Shakespeare, Milton, Dryden, Pope, Wordsworth, Shelley, Keats, Byron, Tennyson, Browning, Arnold, and Hardy, is not rivalled by any other poetic literature in history. Britain has also produced a prose literature of great richness and nobility. In politics, England has given the world three supreme principles: (1) representative government, (2) responsible government, and (3) imperial federation; and today it stands, even more than ever before, as active champion of the highest political welfare of mankind. In science, the honour roll is of deep importance, including, as it does, William Gilbert, John Napier, Sir Isaac Newton, Henry Cavendish, Joseph Priestly, John Dalton, Sir Humphry Davy, Edmund Halley, Sir Norman Lockyer, Charles Darwin, William Harvey, Edward Jenner, Sir James Simpson, Lord Lister, Lord Kelvin, Sir William Ramsay, Sir Joseph Thomson, and Sir Ernest Rutherford.

In Canada, there are over five million people of British origin. Among them, the English are the most numerous sub-group; but the Irish and the Scotch number over a million and a quarter each and have played an unusually prominent part in national life. The Welsh Canadians total about 60,000.

Among the English Canadians, Joseph Howe and Sir Leonard Tilley are representative of the part they have played in Canadian politics. In our literature, Marjorie Pickthall, B. K. Sandwell, E. J. Pratt, and Stephen Leacock are of English extraction.

The Irish in Canada have given Robert Baldwin, Sir Francis Hincks, Edward Blake, and Thomas D'Arcy McGee to political life. Behind the founding of McMaster University stands the Irish-Canadian, Senator William McMaster. Timothy Eaton founded one of Canada's greatest business enterprises. Lord Shaughnessy and Sir Edward Beatty have headed up the world's greatest transportation system. Paul Kane and Lucius O'Brien have been artists of note. To our literature, the Irish have given Nicholas Flood Davin, Isabella Valancy Crawford, W. H. Drummond, Arthur Stringer, and Nellie McClung. Dr. Healey Willan is one of our outstanding musicians.

The Scotch have likewise been prominent in our political life, as represented by Sir John A. Macdonald, A. T. Galt, Sir Oliver Mowat, and W. L. Mackenzie King. Scotchmen were largely responsible for the founding of five of our universities—McGill, Toronto, Queen's, Dalhousie, and St. Francis Xavier. Alexander Graham Bell invented the telephone. Lord Mount Stephen and Lord Strathcona were great railway-builders. In music, Sir Ernest Macmillan has an international reputation. In our literature, the Scotch Canadians are represented by Wilfred Campbell, Ralph Connor (Dr. C. W. Gordon), Agnes Laut, Sir Andrew Macphail, Robert W. Service, John Murray Gibbon, Wilson MacDonald, and Frederick Niven.

The Welsh Canadians, though few in number, have played a distinguished part in our life. The explorer, David Thompson, was Welsh, as was also the missionary to the Crees, James Evans. To the Anglican Church they have given Most Rev. Derwyn Trevor Owen, Primate of All Canada, and to the United Church its ex-Moderator, Right Rev. Richard Roberts. Three prominent Canadian artists of Welsh stock are Robert Harris, Owen Staples, and W. J. Phillips, R.C.A. To Canadian literature, the

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chief Welsh contribution has been Sir Charles G. D. Roberts, with whom one may associate his brother, Theodore Goodridge Roberts, his son Lloyd Roberts, and his cousin, Bliss Carman.

The Asiatic Canadians

In Canada, especially on the West Coast, we have 23,000 Japanese, 46,000 Chinese, and a few hundred Hindus. Our Japanese show a lower crime rate (1931 census) than any other group in Canada. Their young people recently won first place for comedy in the Greater Vancouver Young People's Drama Festival, and Miss Aki Hyodo has captured for two years in succession the Best Actress Trophy donated by Percy Gomery. In spite of restrictions in the franchise, the younger generation in particular thinks of itself as Canadian, has excelled in our Canadian schools, and is today warmly supporting Canada in its time of need.

The Baltic Canadians

Three little Baltic nations, Estonia (population 1,120,000), Latvia (population 2,000,000), and Lithuania (population 2,2000,000), have recently been incorporated by violence into the Soviet Union, and their national life and culture are being stamped out today with systematic brutality. All three, while predominantly agricultural, had shown deep devotion to national traditions in their native tongues. All three had flourishing universities, at Tartu (5,000 students), Riga (6,000 students), and Kaunas (3,000 students) respectively. All three countries likewise had flourishing national schools of art and virile groups of contemporary poets. Today, thousands of the leaders of national life are prisoners of the Communist police, and others have been transported to Siberia.

There are about 6,000 Canadians of Lithuanian origin and considerably smaller numbers of Latvians (or Letts) and Estonians. All three are predominantly fair-haired and blue-eyed. The Lithuanians are Catholic; while the Letts and Estonians are Lutheran. All three adapt themselves very quickly to Canadian life. Among the prominent Latvian Canadians is Mrs. John F. Davidson, the wife of Professor Davidson of Upper Canada College, Toronto.

The Belgian Canadians

The Southern Netherlands, known since 1830 as Belgium, suffered long under the tyranny of Renaissance Spain. In the 17th century, the great seaport of Antwerp produced two famous painters, Rubens and Van Dyck. One of the greatest of modern architects has been Joseph Poelart, designer of the colossal Palais de Justice in Brussels. In literature, Verhaeren and Maeterlinck have brought renown to Belgium.

Our 30,000 Belgian Canadians are mostly on the land, especially engaged in dairy-farming in Manitoba. They have shown unusual talent in drama and music, and have been prominent in Le Cercle Moliere and La Societe Lyrique de Gounod, at St. Boniface.

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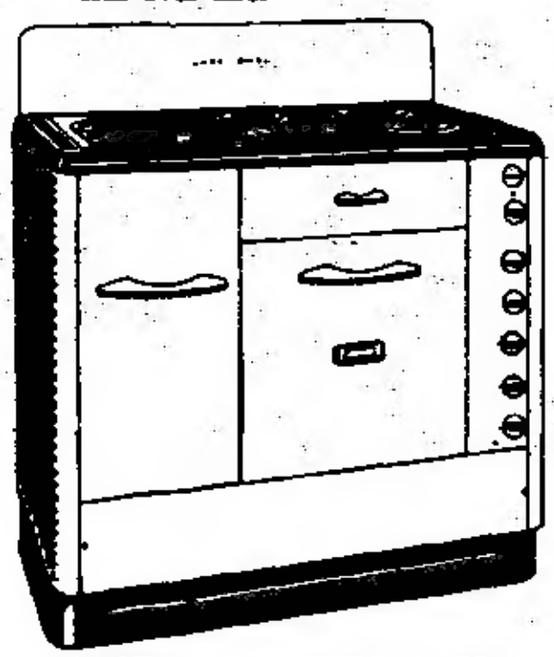

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The Bulgarian Canadians

The Bulgarian nation dates back to the 7th century A.D. Two early periods of achievement reached their respective peaks in the 9th and 13th centuries respectively; but there followed long centuries of subjection to the Turk. Independence was won in 1876, with the help of Russia. Ivan Vazov and Pencho Slaveykov were great poets of this period of resurgence, and the revived country has shown great promise in sculpture, painting, and music. The foundations of the little state, however, are in a patient, industrious and ill-nourished peasantry.

There are about 3,500 Canadians of Bulgarian origins. Among their more prominent representatives are Rev. Dr. R. G. Katsunov, of the Church of All Nations in Montreal, his brother-in-law, John Grudeff, K.C., of Toronto, and the latter's daughter Marion, probably one of the most gifted of Canada's pianists.

Czech, Slovak Canadians

The creation of Czecho-Slovakia in 1918 united two related but distinct peoples, the Czechs and the Slovaks, in a single republic. The Czechs had been the first Slavic nation to create (in Bohemia) an enduring state. With some fluctuation of boundaries it existed from the 7th century down to the 17th and developed in Prague a great university centre of culture. In 1620, Bohemia was crushed and absorbed by Austria and did not regain its independence until the collapse of Austria in 1918. Among the great names in their history were Jan Hus, rector of the University of Prague and a great religious reformer, and Jan Amos Comenius (Komensky), one of the pioneers in modern education, who invented picture-books for children, introduced the teaching of science, and first wrote text-books for the teaching of languages by the conversational method. Unlike the Czechs, the Slovaks of 1918 had had no national history. Prior to the ninth century they were presumably included in the half-pagan kingdom of Greater Moravia and from the coming of the Magyars in the ninth century down to the twentieth century they had been citizens of Hungary. Towards the close of the 19th century there were some stirrings of literary consciousness in the work of men like Hviezdoslav and Hurban Vajansky. The same century had seen the rise of intense literary, artistic, and political consciousness among the Czechs. Vrchlicky, Sova, and Brezina in poetry, Karel Capek in drama, and Dvorak and Smetana in music have all borne witness to the abilities of their people. In the field of action, Thomas Masaryk has shown himself one of the most gifted and highsouled of modern statesmen.

Racial and political realities have been hopelessly blurred in this part of Europe. When Hermann Goering, in a world broadcast in September 1938, referred contemptuously to the Czechs as "a race of pygmies," he was talking nonsense. As a matter of statistics, the average height of the Czechs is slighly greater than that of the Germans of the Sudetenland, Bavaria, Saxony, and Silesia, as well as that of the Austrian Germans, the Poles, the Slovaks, and the Magyars. In terms of averages, there is remarkably little racial (i.e. physical) difference between the Eastern German, the Czech, the Slovak, the Magyar, and the Pole. Dr. Morant, of the University of London, who has recently summarized the evidence, and has shown that the Czechs are not only taller but slightly more blond than their nearest German neighbors, concludes (The Races of Central Europe, p. 84) that the Czechs are racially closer to the Germans than to the Slovaks, while the latter are racially similar to the Magyars. Historic intermingling in Central Europe has produced there a far greater physical homogeneity than exists in the British Isles; and the accidental divisions of nationality, based on language, are superimposed on a general population equally capable, under favorable conditions, of producing brilliant contributions to culture. There are no racial frontiers in Central Europe.

Canada has some 35,000 citizens from Czecho-Slovak territory, the great majority being Slovaks of comparatively recent arrival. They have made excellent farmers and the best of workers in heavy industry. They are very keen on physical culture. They also have a number of talented musicians,

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both in Toronto and Western Canada. Typical of their co-operation in the present war effort is Jan Gillner, who headed the first school of the Canadian Air Force and is now serving with the R.A.F. in England.

The Danish Canadians

The greatness of little Denmark, with its population of 3,500,000, has been chiefly intellectual and educational. In science, Denmark boasts of such men as the astronomer Tycho Brahe, the explorer Vitus Bering, and the physicist Hans Oerstead. Her philologists include Rask, Verner, and Jespersen. In literature, the roster runs from Ludvig Holberg, in the early 18th century, down through Ewald, Oehlenschlager, and Drachmann, to the modern novelists Pontoppidan, Jensen, and Larsen. It may be that the fairy tales of Hans Christian Andersen will prove more enduring than any of these. Danish education has become world-famous for the creation of "folk high schools," for the purpose of such adult education as may not only enrich the life of the individual but may base communal and national life on a broad foundation of intelligent co-operation. As a result, agricultural co-operation, Danish style, has become a model for the whole world.

Canada's Danes have not yet achieved greatness in authorship, but they have transferred here their zeal for education and co-operative agriculture. Three folk high schools have been carrying on in Western Canada with Danish instructors.

In Toronto, Poul Bai, the eminent baritone, and Viggo Kihl, pianist, of the Conservatory of Music, have been of Danish extraction.

The Finnish Canadians

The little Finnish nation, numbering 3,500,000, recently won admiration for its heroic struggle against the Soviet Goliath, numbering 200,000,000. The people of Finland have two main languages, Swedish and Finnish (the latter being a Turanian language, related to Magyar). Like the Magyars, they are today predominantly European in stock.

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porary composers, especially in the field of symphony. Jaernefelt and Halonen are brilliant painters of landscape. Dr. Edward Alexander Westermarck is perhaps the world's most famous sociologist, and Dr. E. N. Setala is one of the greatest of modern philologists. To devotees of sport, the Finns are famous for achievements in the Olympic Games far beyond anything that their numbers would justify. In proportion to population, they are the world's greatest nation of athletes.

A considerable number of Canada's 50,000 Finns are Communists—fugitives from a brief Red revolution in 1917, engineered by the Russian garrisons in Finland—and these have provided a radical element in the mining towns of Northern Ontario. The great majority of our Finns, however, are loyal Canadians and worthy representatives of their fatherland. Miss Helvi Vapaa, of Toronto, is a gold medallist in sculpture; Dave Komonen has been twice winner of the Boston Marathon and the Detroit Marathon; and there is an increasing number of Finnish-Canadian lawyers and physicians.

The French Canadians

What the French nation as a whole has given to world civilization is almost beyond computation. Twice, in early history, they saved Christian Europe from extinction, first by defeating the Huns at Orleans in 451 and second by defeating the Arabs at Tours in 732. They created Gothic architecture, medieval romance, and the institutions of chivalry. The church in France produced such great souls as Bernard of Clairvaux (author of the hymn, "Jesus, the very thought of Thee" and "Jesus, Thou joy of loving hearts"), St. Dominique, Ste. Therese de Lisieux, le Cure d'Ars. French philosophy boasts such great names as Descartes, Pascal, and Maritain. Giants in French science include Denis Papin in physics, Lavoisier in chemistry, Laplace in astronomy, Poincare in mathematics, and Louis Pasteur, perhaps the greatest of them all, in bacteriology. France has had very great painters (Corot, Watteau, David, Cezanne, etc.), sculptors (Gougeon Maillol, Rodin), and musicians (Gounod, Franck, Debussy). Ronsard, LaFontaine, Musset, Victor Hugo are amongst the great poets of all time, and Racine, Corneille, and Moliere rank among the world's greatest playwrights.

The Canadians of French origin came chiefly from those parts of France (Normandy, Picardy, etc.) in which the Teutonic and Scandinavian elements are strongest. In actual racial ingredients, they are therefore much closer to the English type than are the Welsh and the Southern Irish.

Here in Canada, they have done much to vindicate their proud French origin. Both in the heroic days of exploration and settlement and in their steady mastery of the Canadian soil, they have shown rare courage and assiduity. Their intellectual achievements have been chiefly in poetry, art, history, and politics. Among their numerous poets, the best known have been Cremazie, Frechette, LeMay, Garneau, Nelligan, Lozeau, Morin, and Choquette. Writing in English, Mazo de la Roche has won international fame in fiction, while Philippe Panneton has attained similar distinction in French.

To Canadian art they have given the sculptors Laliberte and Hebert, the painters Gagnon, Huot, and Suzor-Cote, and the architects Cormier, Marchand, and Tache. In the political field, it needs to be remembered that we owe it primarily to the French, in 1775 and 1776, that Canada remained true to Britain instead of joining the revolutionary movement of the American colonies, and that the French played a prominent part in the winning of responsible government in Canada. The names of Sir Louis Lafontaine, A. N. Morin, Georges Etienne Cartier, Sir Wilfrid Laurier, and Ernest Lapointe bear testimony to the further part played by the French of Canada in building up a great common nation.

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The German Canadians

The main achievements of Germany have been in literature, music, and science. The roll in literature includes Lessing, Herder, Goethe, Schiller, Sudemann, Hauptmann, and Thomas Mann. In the related field of philosophy and religion, we may trace a great line from Reuchlin and Luther down through Leibniz, Kant, Fichte, and Hegel. In music, Germany's record is unrivalled in human history, including as it does, Gluck, Handel, the Bachs, Beethoven, Weber, Mendelssohn, Schumann, Wagner, Brahms, and Richard Strauss, to whom may be added the Austrian German composers, Mozart, Haydn, Schubert, Johann Strauss, and Bruckner. In science, their pioneers were Kepler and Leibniz, followed by the von Humboldts, Gauss, Bessel, Jacobi, Leibig, Mitscherlich, Woehler, Schleiden, Schwann, Henle, Virchow, Weber, von Helmholtz, Koch, Roentgen, and Fisher. The tragedy of our day is that a nation that has made such gifts to the enrichment and preservation of human life has fallen under the control of a malevolent and soul-destroying conspiracy for world-power.

The Canadians of German origin, over 600,000 in number, constitute our largest minority after the Anglo-Saxons and the French. Many of their communities, especially in Ontario and Nova Scotia, have been here since the 18th century, when many of them came as United Empire Loyalists or as Palatinate settlers. Over 70 per cent of them are now Canadian-born, and only about 5 per cent of them were born in Germany proper.

Their contributions to Canadian life have been many and eminent. Toronto owes a great debt to Dr. A. S. Vogt, the founder of the Mendelssohn Choir, as does Winnipeg to Joseph Hecker, whose Philharmonic Society in 1880 laid the foundations of the West's musical life. Canadian scientists of German origin are making important contributions to our national life in institutions such as the Dominion Observatory, the Pathological Institute at McGill University, and Government laboratories. To Canadian public life, they have given men of great distinction. Among their prominent artists and sculptors have been O. R. Jacobi, Adolphe Vogt, Carl Ahrens, Carl J. Schaefer, Laura Muntz, and Emanuel and Gustav Hahn. Hermann Trelle, of Alberta, who won the world wheat championship five times for Canada, is of German descent.

For some years past, the Canadians of German origin have been subjected to a constant and unscrupulous barrage of propaganda from the Nazis, but the great majority of them have remained unshaken in their loyalty.

The Greek Canadians

While the population of Modern Greece is far from identical with that of Ancient Greece, yet there is reason to believe that some of the old stock still survives. The heroism with which, over a century ago, the little nation regained its liberty from Turkey and the equal heroism with which, in the present war, it has outfought the legions of Mussolini, point to a spiritual kinship with those Greeks who long ago won glory against fearful odds at Thermopylae, Marathon, and Salamis. The modern Greeks have also achieved some eminence in literature, especially in the poetry of Dionysios Solomos and of Kostes Palamas.

Canada's 10,000 Greeks are found chiefly in the restaurant business and in fruit stores. They are very keen on education, and are well organized in what they call the Anglo-Hellenic Educational Progressive Association. Among their authors is George Demetrios Vlassis of Toronto, who has published poetry, a volume on education, and a Greek grammar.

The Hungarian Canadians

That the 12,000,000 Magyars of Europe speak a Turanian language, akin to Finnish and Estonian, corroborates the history of the establishment of a Hungarian state between the Danube and the Car-

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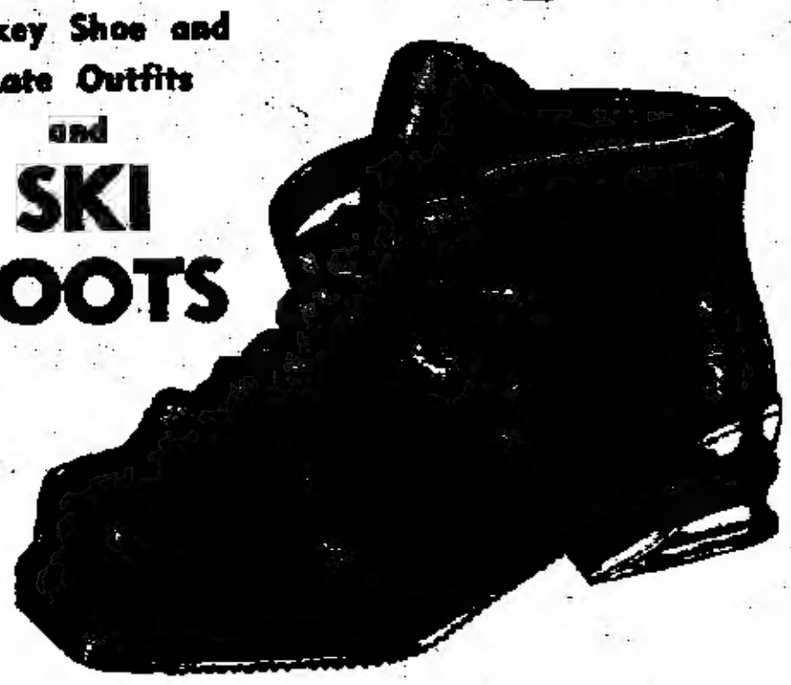

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pathians over a thousand years ago. Ethnologists, however, find the modern Magyars overwhelmingly European, rather than Asiatic, in race. Magyar culture extends back to the Middle Ages, when the brilliant court of King Matthias Hunyadi had the second largest library in the world and Hungarian armies helped to hold off a Moslem conquest of Europe. Hungarian literature came of age in the 19th century with the drama of Kisfaludy, the poetry of Vorosmarty, Petofi, Madach, and Arany, and the fiction of Jokai. Hungarian painting boasts justly of Munkacsy, Benczur, and Szinnyei-Merse; while Hungarian music, from Liszt down to Bartok, Dohnanyi, Kodaly, and Hubay, has a glorious record.

While the chief achievement of Canada's 50,000 Magyars is to be found in their fine Prairie farms, the artistic tradition of their homeland is still potent. Canadian music-lovers have long been familiar with the brilliance of the violinists, Geza de Kresz (original leader of the Hart House String Quartet) and Jan de Rimanoczy of Vancouver, the cellist, Dezso Mahalek, of Vancouver, the organist, Louis Balogh, of Toronto, and the pianists, Lulu Putnik of Winnipeg, Madame Molnar of Hamilton, and Paul de Marky of Montreal. Their eminent Canadian painters include Nicholas Hornyansky, Charles de Belle, and Joseph Hilpert.

The Iberian Canadians

We have in Canada only 1,500 Spaniards and about 400 Portuguese. Back of them lies a great tradition of achievement—Vasco da Gama, Magellan, Camoens, Mendez Pinto, and Pedro Nunez in the case of Portugal, and Balboa, Cortes, El Greco, Cervantes, Lope de Vega, Calderon, Velazquez, Goya, Unamuno, and Benavente in the case of Spain. Here in Canada they have shown a talent for music, but have been too few in numbers to achieve prominence as yet.

The Icelandic Canadians

In the 9th century A.D., four thousand Norwegian families, the cream of the Old Norse nobility, fled from the dictatorial rule of King Harald Fair-hair and settled, first in Ireland (where they acquired numerous Irish wives and slaves) and soon afterwards in the remote volcanic fastnesses of Iceland. Here they created literature and institutions of the highest importance. Their sagas (prose epics or hero-tales) are the most important contribution to European literature in any language in the thirteen centuries between Virgil and Dante. Snorri Sturlason is one of the world's greatest historians. The ancient poetry of Iceland, while inferior to the sagas and represented by no single transcendent poet, is nevertheless the noblest poetic monument of Teutonic antiquity. For a thousand years, moreover, Icelandic poetry has maintained an unbroken tradition and is still a vital reality today. The political genius of the people was shown in their formation, in 930, of a central parliament, or Althing, for the whole island. They also called into being an important system of law.

The Icelandic Canadians, while numbering only 20,000, have played a distinguished part in our national life. They have preserved a devotion to their poetic tradition, and many scores of them have published Canadian poetry in Icelandic. One of these, Stephan G. Stephansson (1856-1927), was a poet of high rank, and there are many others (such as Guttormur Guttormsson, Einar P. Jonsson, and Jakobina Johnson), of whom their community is justly proud. Writing in English, Mrs. Laura Goodman Salverson has won the Tweedsmuir medals for both fiction and general literature. To university life, the Icelandic Canadians have contributed such men as Professor Skuli Johnson, Rhodes Scholar and head of the Department of Classics in Manitoba University, Dean O. T. Anderson of United College, Winnipeg, and Professor Thorbergur Thorvaldson of the University of Saskatchewan, whose chemical researches on concrete have given him an

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international reputation. Vilhjalmur Stefansson, the Arctic explorer, is a Manitoba-born Icelander. To political life they have given such men as the late Hon. Tom Johnson and Mr. Joseph T. Thorson, M.P., former Rhodes Scholar and Dean of the Manitoba Law School. In music, one should mention the composers, Jon Fridfinsson and Frank Thorolfsson, the violinist Pearl Palmason, and the conductor, Ragnar H. Ragnar, creator of the notable Icelandic Male Voice Choir.

Zeal for their ancestral culture has not made them less devoted Canadians, for in the period of the last Great War prior to conscription more Icelandic Canadians, per capita, than Anglo-Canadians volunteered for the Canadian Expeditionary Force.

The Italian Canadians

The contribution of Italy to civilization is too great for any adequate summary here. Passing over the eminence of Italy in Roman times, in literature, law, and administration, one is even more impressed with subsequent Italian achievements in almost every field of human effort. Italian literature includes such giants as Dante, Petrarca, Ariosto, Tasso, Alfieri, Leopardi, Manzoni, Verga and Carducci. Italian explorers include Christopher Columbus, John Cabot (also a Genoese), and Marco Polo. Among their artists and sculptors are Leonardo da Vinci, Raffael, Correggio, Titian, Michelangelo, Donatello, and Verrocchio. In architecture they may boast of Brunelleschi, Michelozzo, and Bramante. Italian music, in its long honour roll, includes the great names of Palestrina, Verdi, Leoncavallo, and Mascagni. Italian science ranges from Leonardo da Vinci and Galileo down to Galvani, Volta, and Marconi.

Over 100,000 Canadians are of Italian origin. There were Italians among the Jesuit martyrs of early French Canada, and prominent Italian officers in the employ of the old French regime. Many eminent Canadian families have been of Italian origin, an example being that which has produced Most Rev. Louis Joseph Paul Bruchesi, Archbishop of Montreal, and Prof. Jean Bruchesi. The musical gifts of the Italian Canadians have been well illustrated by such performers as Ritagliati of St. Boniface, Carboni, Ferrari-Fontana, Lombardo, Fusco, and Romanelli, of Toronto, and Agostini of Montreal. Guido Nuicheri of Montreal has been eminent in frescoes and stained glass, and Carlo Balboni of Montreal in sculpture. In spite of years of unremitting Fascist propaganda, the great majority of the Italian Canadians are completely loyal to this country.

The Jewish Canadians

According to ethnologists, the modern Jews are not a race at all but a cultural group (of mixed origin but now largely European) held together by a common tradition. For so small a community, their contributions to civilization have been almost unparalleled in long-persisting vitality. The moral grandeur of their Old Testament prophets is echoed again in their medieval and Renaissance philosophers, Rabbi Ben Ezra, Maimonides, and Baruch Spinoza. Their medieval poets, Solomon Ibn Gabirol and Jehudah Halevi, are truly great. To science, they have given Ibn Daud, who contributed the Arabic numerals to Europe, the Herschel family of astronomers, and Albert Einstein, one of the greatest of 20th century thinkers. The Jewish roll-call in music includes Meyerbeer, Moscheles, Halevy, Mendelssohn-Bartholdy, Rubinstein, Joachim, Elman, Heifetz, and Menuhin. Benjamin Disraeli was one of England's leading statesmen.

The 170,000 Canadians who are of Jewish origin come chiefly from humble communities in Poland, Rumania, and Russia. They have for the most part, been quiet folk, working industriously in the building up of our national life. Their native ability has, however, already manifested itself in the musical field in such brilliant instances as Pauline "Donalda" Lightstone, the operatic soprano,

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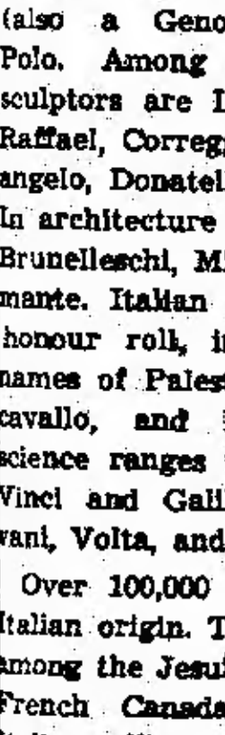

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Ellen Ballon, the pianist, the Adaskin and Hambourg families, and gifted members of the Hart House String Quarter. To literature, they have given such men as Abraham Klein and J. I. Segal. In the professions as a whole, they are less actively engaged (5.06 per cent) than are Canadians of all origins (6.08 per cent); but they have been unusually active in law, medicine, and dentistry. Contrary to popular belief, over 3,000 of Canada's Jews live on the farm, an unusually high proportion for a people forcibly withheld from the land for centuries by the cruel ghetto system of Europe.

Nazi propagandists have been diligent in disseminating calumnies against Canadian Jews, so as to cultivate a habit of hatred in Canadian hearts—in order that such a hatred may spread and paralyse our national morale.

However, the people of Canada will not lend their aid to this particular activity of enemy agents, because the evidence is all around us to prove overwhelmingly that our Jews in Canada are conscientious, industrious and loyal citizens. Their devotion to Canada was amply demonstrated in the last war. While the percentage of male Canadians of all origins, 21 years of age and over, who served in the C.E.F., was 31.02, the figure for Canada's Jews stands distinctly higher, at 37.81 per cent. While moreover, only 3.38 per cent of all Canadians in the C.E.F. received decorations for bravery and distinguished conduct, 4.52 per cent of the Canadian Jews in the C.E.F. won such decorations. In the present war they are again enlisting freely. In the Ottawa branch of the A.Z.A. (or Junior B'nai B'rith) for example, with a membership of about 35, some 17 are now on active service.

We need to be on our guard against the reptilian propaganda by which Hitler's agents would turn us against our Jewish citizens. Many respectable Canadians are inclined to echo anti-Jewish slander stimulated by Nazi agencies. Surrender to such poisonous activity is a big first step towards our national disunity and ruin; and the Nazis know it.

The Jugoslav Canadians

Jugoslavia is a Balkan state created in 1918 by a union of three related peoples—the Serbs, the Croats, and the Slovenes. Their previous histories had always been separate. The Slovenes had spent thirteen peaceful centuries under the rule of Austria and had a fine cultural centre in the 2,000-year-old cathedral-city of Laibach. The Croats had had fine interludes of national achievement, especially in the brilliant city-states of the Dalmatian coast from the 15th to the 17th centuries. The Croats' chief modern centre of culture is Zagreb, with its university, theatre, and Croatian National Museum. The Serbs had a strong kingdom from the 12th century to the 14th and then passed under Turkish tyranny until the 19th century. Their capital of Belgrade became in 1918 the strong centre of the whole Jugoslav state. All three of the combined peoples have produced eminent poets, especially during the past century. Roger Boscovich, one of the world's greatest mathematicians, was a Croat, and the composer Josef Haydn was of Croatian origin.

Canada has some 15,000 Jugoslavs, the great majority being Croats who immigrated between 1923 and 1930. Music is a ruling passion with them. A Serb, Dr. Luigi Paul Maria von Kunitz, contributed profoundly to the musical life of Toronto in building up the Toronto Symphony Orchestra.

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Netherlands Canadians

Back of the 8,000,000 people of the Netherlands lies a long record of human achievement, stretching back to Charlemagne. In the early 16th century, the Netherlands led Europe in music, and also had the honour of inventing painting in oils and of producing so eminent a scholar as Erasmus. The Dutch Republic of the 16th and 17th centuries became a dynamic centre of intellectual and artistic activity, with six famous universities and such distinguished citizens as Johannes Druslus, the greatest Orientalist of his age, Hugo Grotius, the founder of international law, Pieter Hooft, one of the greatest historians of Europe, Christian Huyghens, Holland's greatest scientist, Antony Leeuwenhoek, the first great microscopist, Joost van den Vondel, "the Dutch Shakespeare," and Rembrandt, one of the world's very greatest painters.

The 150,000 Canadians who are of Netherlands origin have merged imperceptibly into the English-speaking population of the country. Probably because their language is more closely related to English than is any other Continental tongue, they have preserved their own language less than any other Canadian minority. Among those of Dutch origin who have made valued contributions to Canadian life or history are George Vancouver, the navigator and explorer, after whom Vancouver is named, Egerton Ryerson, a famous Superintendent of Education in Ontario, Sir William Van Horne, the first president of the Canadian Pacific Railway, Major-General Sir Casimir Van Straubenzee, K.B.E., C.B., C.M.G., Archibald Lampman, the poet, the litterateur W. D. Lighthall, Cornelius Kreighoff and Frank Panabaker, the painters, and Sir Frederick Banting, K.B.E., co-discoverer of insulin and winner of the Nobel Prize for medicine.

The Norwegian Canadians

From the 14th century to the opening of the 19th, Norway was little more than a neglected province of Denmark. In 1814, it was transferred to the Swedish crown, and developed a powerful national culture, represented by Edward Grieg in music, Wergeland and Welhaven in poetry, Ibsen in drama, and Lie and Bjornson in fiction. In 1907, Norway became a sovereign state, and continued its great literary tradition with the novels of Johan Bojer and Sigrid Undset. Like the other Scandinavian nations, Norway has also shown unusual wisdom and conscience in solving its problems of social welfare.

The Norwegians, numbering in Canada about 100,000, are the largest of our Scandinavian groups. They have been quite prominent in Canadian athletics, especially in skiing. Thus Nels Nelsen, at Revelstoke, B.C., in 1928, made a world's record in the ski-jump. The well-known novelist, Martha Ostenso, was trained in the schools of Manitoba. In the field of scholarship, eminent Norwegian Canadians are Professor Thorleif Larsen, F.R.S.C., of the Department of English, University of British Columbia, and Professor Anstea Anstensen, head of the Department of German in the University of Saskatchewan.

The Polish Canadians

Poland in 1938 was a country of 35,000,000 people, over 25,000,000 of whom spoke the Polish language. From the 10th century to the 18th, there had been a Polish state, reaching its cultural climax in the 16th century with the great astronomer Copernicus and the great Renaissance poet Kochanowski, both trained at the old

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Polish university at Cracow. In the 18th century the Polish state was murdered by Prussia, Austria, and Russia, and its mangled fragments swallowed by the murderers. The national spirit never died, however, and proclaimed itself in the 19th century in the music of Chopin, the poetry of Mickiewicz, Krasinski, and Slowacki, and the fiction of Sienkiewicz. Nationhood was again achieved after the Great War, under the leadership of such men as Jozef Pilsudski, the First Marshal, and Ignacy Jan Paderewski, the great pianist. The 20th century saw a conspicuous flowering of Polish genius, among whose Nobel prize winners were Marie Skladowska Curie, the discoverer of radium, and Wladyslaw Reymont, the novelist. Hitler's armies have overwhelmed Poland and the Gestapo is today systematically exterminating its cultural and political leaders; yet the restoration of Poland, to which Britain stands pledged, is a matter of deep faith to the Poles.

Canada has 150,000 citizens of Polish origin, most of whom first settled on the land. They have, however, provided a number of prominent professional men to Canadian life. Sir Casimir Gzowski, K.C.M.G., a Canadian engineer of Polish origin, was one of the pioneers in building the Grand Trunk Railway, President of the Dominion Rifle Association, builder of the International Bridge over the Niagara River, one of Toronto's leading financiers and aide-de-camp to Queen Victoria. His grandson, C. S. Gzowski, became chief construction engineer of the C.N.R. Among prominent Polish-Canadian lawyers are J. Craig Brokovski, K.C., of Calgary, and B. B. Dubienski, of Winnipeg. The Poles are devoted to Canadian ways of life. The Boy Scout and Girl Guide organizations are active among them, and the Polish women in Winnipeg have even formed a chapter of the I.O.D.E.

The Rumanian Canadians

The Rumanians are a people of very mixed origin whose language in its structure, shows descent from Latin, probably in the brief trans-Danubian province of Dacia. Nationhood began to assert itself in the 19th century, especially after the union of Wallachia and Moldavia in 1859 and increasingly successful resistance against Turkey. Two eminent poets, Alecsandri and Eminescu, wrote during that period.

There are about 20,000 Rumanians in Canada, most of them on farms in Saskatchewan. Like the peasantry of their far homeland, they are a simple and industrious community.

The Russian Canadians

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their honour-roll contains such names as Mendeleev, systematizer of the so-called Periodic Law of Elements in Chemistry, Mechnikov, the bacteriologist, and Lobachevsky, the geometrician. Russian music has become world-famous through such men as Glinka, Borodin, Musorgsky, Chaikovsky, Glazunov, Scriabin, Rachmaninov, and Stravinsky. Russian literature is greater still, with the poetry of Pushkin, Lermontov, and Blok, and the fiction of Gogol, Turgenev, Dostoevsky, Tolstoy and Chekhov. Tolstoy and Dostoevsky have been regarded by many as the greatest novelists in the world, especially in their power of creating human character and probing the depths of human motive.

The 1931 census showed 88,000 Russians in Canada, but as 28,000 of these were German-speaking Mennonites, the net Russian-Canadian population was apparently 60,000. Some 17,000 of these belong to the religious sect of the Dukhobors or "Spirit-wrestlers." The majority of this group have adopted Canadian ways, but there is still a fanatical minority who resist education and conformity. In general, the Russian Canadians are taking their place in our national life. F. N. Laveroff, Andre Lapine, and Nicholas Grandmaison are eminent artists. George Bornoff, Alexander Chulhadin, Mr. Cherniavsky, and Mme. Gedeonoff, are eminent in music. Medical scientists, such as Drs. Badkin, Dworkin, and Komarov, of McGill University, have enriched our academic life. A fine example of the second generation is Dr. John Perverseff, who, after graduate work in medicine at London and Vienna, served with a British ambulance unit in Ethiopia in 1936. Others have won distinction in the legal profession.

The Swedish Canadians

Sweden, with its highly civilized population of 6,000,000, is most celebrated for its contributions to science and literature. Rudbeck and Linnaeus were two great Swedish botanists; Anders Celsius designed the Centigrade thermometer; Bergman, Scheele, and Berzelius were world-famous chemists; and Emanuel Swedenborg showed versatility in every branch of science. The roster of great Swedish writers begins in the 17th century with the poet Georg Stjernhjelm and comes down to such great novelists of the 20th century as Selma Lagerlof, Per Hallstrom, and Verner von Heidenstam. No country in Europe has surpassed Sweden in the humane and rational solution of social and industrial problems. In this matter, it has perhaps been the most nearly perfect of modern nations.

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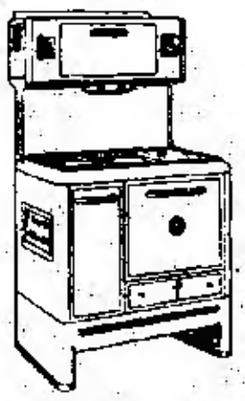

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same qualities. For instance, Hans Lundberg has been head of one of the largest and most enterprising companies of geo-physical prospectors. Frederick Philip Grove, writing in English, is Canada's most powerful novelist and possibly our greatest. Writing in Swedish, Gerhard H. Silver and Arthur A. Anderson have produced creditable poetry. Incidentally, the Swedish Canadians show the lowest criminal rates of any white nationality in Canada. Their penitentiary commitments per 100,000 in 1931 were only 26 as compared with 40 for the Germans and 47 for the Anglo-Saxons. As in Sweden, they have shown a strong social conscience and an interest in social welfare.

The Swiss Canadians

Switzerland has been a citadel of freedom amid the Alps since the 14th century, and the country, with a population of 4,000,00, ranks as one of the most democratic and civilized in the world today. Incidentally, it has demonstrated the possibility of four national languages (German, French, Italian, and Romansch) existing peacefully side by side in the same state. To history, the Swiss have given the theologians Zwingli and Calvin, the great mathematicians Jacques Bernouilli, Jean Bernouilli, Leonhard Euler, and Jacob Steiner, the educational pioneer Pestalozzi, the political philosopher Rousseau, the historian Sismondi, the diarist Amiel, the novelists Keller and Meyer, and the poet Spitteler.

One of Canada's earliest governors, Sir Frederick Haldimand (governor 1777-86) was of Swiss origin, as was also Sir Georges Prevost, the sixth governor-general (1811-15). Brigadier-General Sir Frederick Gordon Guggisberg, born in Toronto, of Swiss parents, became governor of British Guiana. This group has also made its due contribution of engineers, scientists, professors, and public servants.

The Ukrainian Canadians

The Ukrainians (earlier known to Canada as Ruthenians, Galicians, or even Austrians) are a Slavic-speaking people, numbering perhaps 45,000,000, whose homeland is in the rich black-earth country of the U.S.S.R., north of the Black Sea. The Ukrainians might be described as the Irish of the Slavic world, cherishing tradition of far-off glory in the past but subject for long centuries to such neighboring peoples as the Russians and the Poles. Like the Irish, they have a record of insurrectionary nationalism in Europe; and like them, too, they have an abundance of poetry dealing with "old, unhappy, far-off things and battles long ago." Much of this is folk-poetry, but they boast such authentic poets as Taras Sheychenko, Ivan Franko, and Lesya Ukrayinka. They are also famous for their marvellous folk-music, their ballet, and their handicrafts. Socially, they have shown unusual capacity for community co-operation, especially in agricultural co-operatives with a clearly educational ideal.

Most of the 300,000 Ukrainian Canadians are now Canadian-born, of the second generation. Already they are taking their place as Canadians in our universities, in the professions, in the provincial legislatures, and in the Dominion parliament. In Western Canada, they are chiefly farmers; in the East, as in the United States, they are prominent in heavy industry. As in Europe, they have shown special aptitudes for organizing their communities about community halls which are centres of education, drama, music, athletics, and social life. A certain distinct minority among them is Communist in sympathies, but the great majority have been proof against a superlatively organized propaganda from Moscow. It is a matter of great importance that all of these non-Communist Ukrainians in Canada sank all of their ancient and bitter feuds in November 1940 in order to form a single national Committee of Ukrainians in Canada in support of Canada's war effort.

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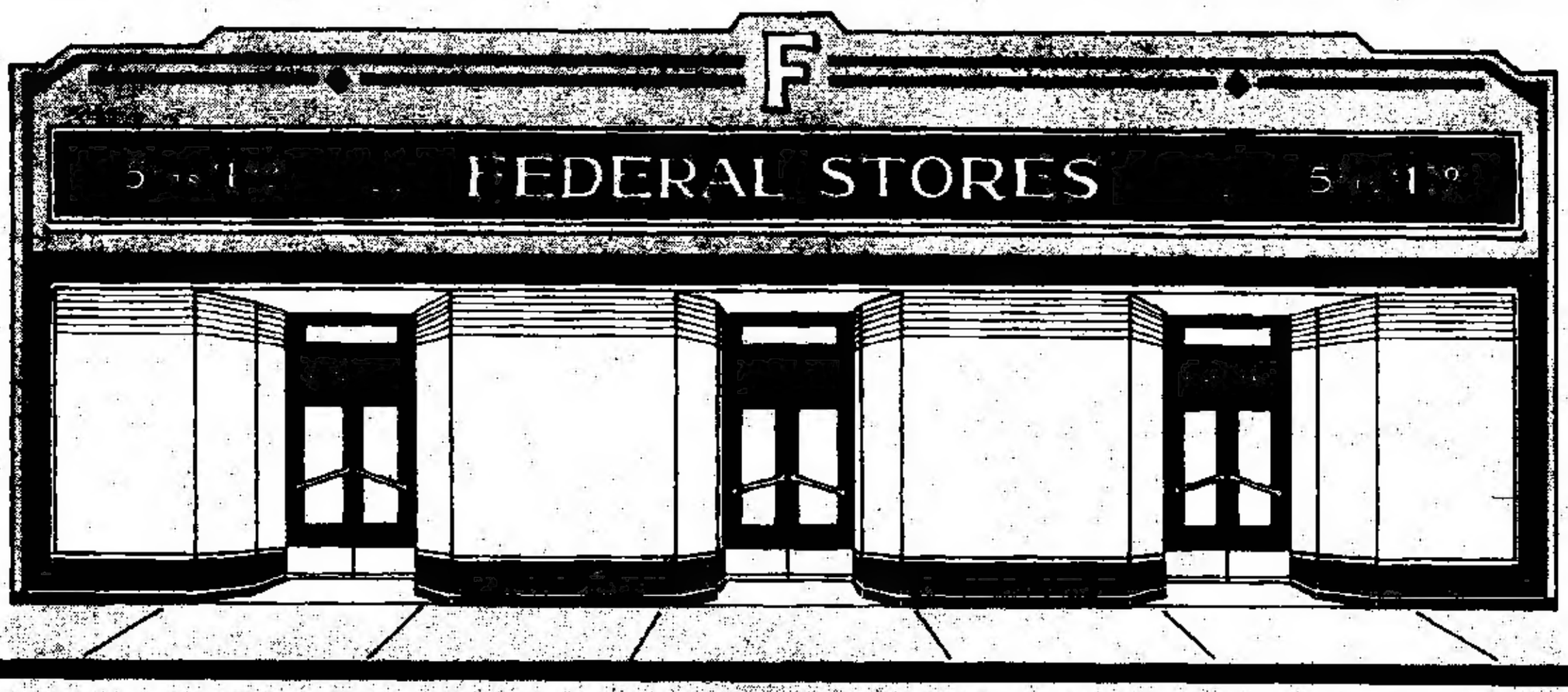

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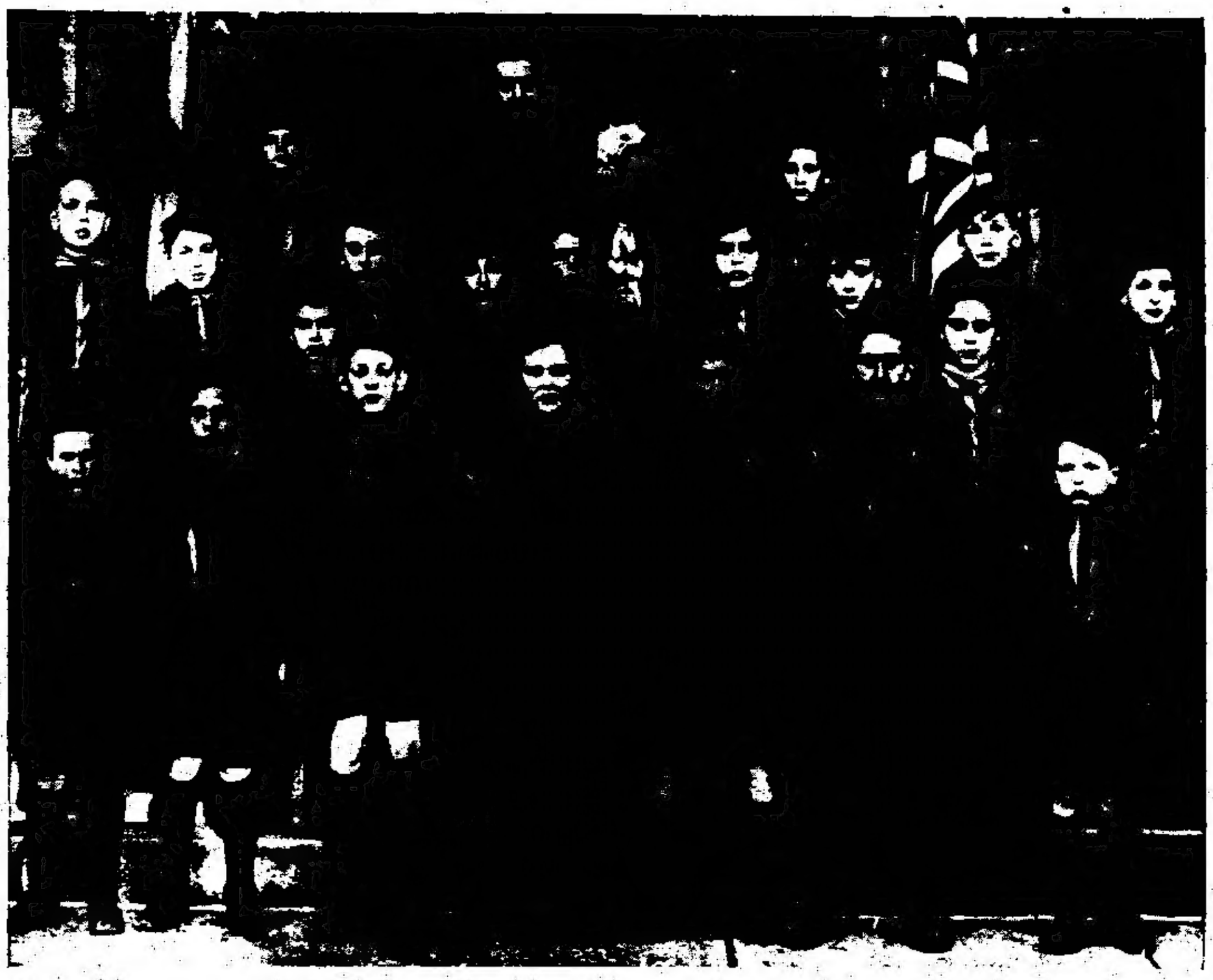
—Society Studio



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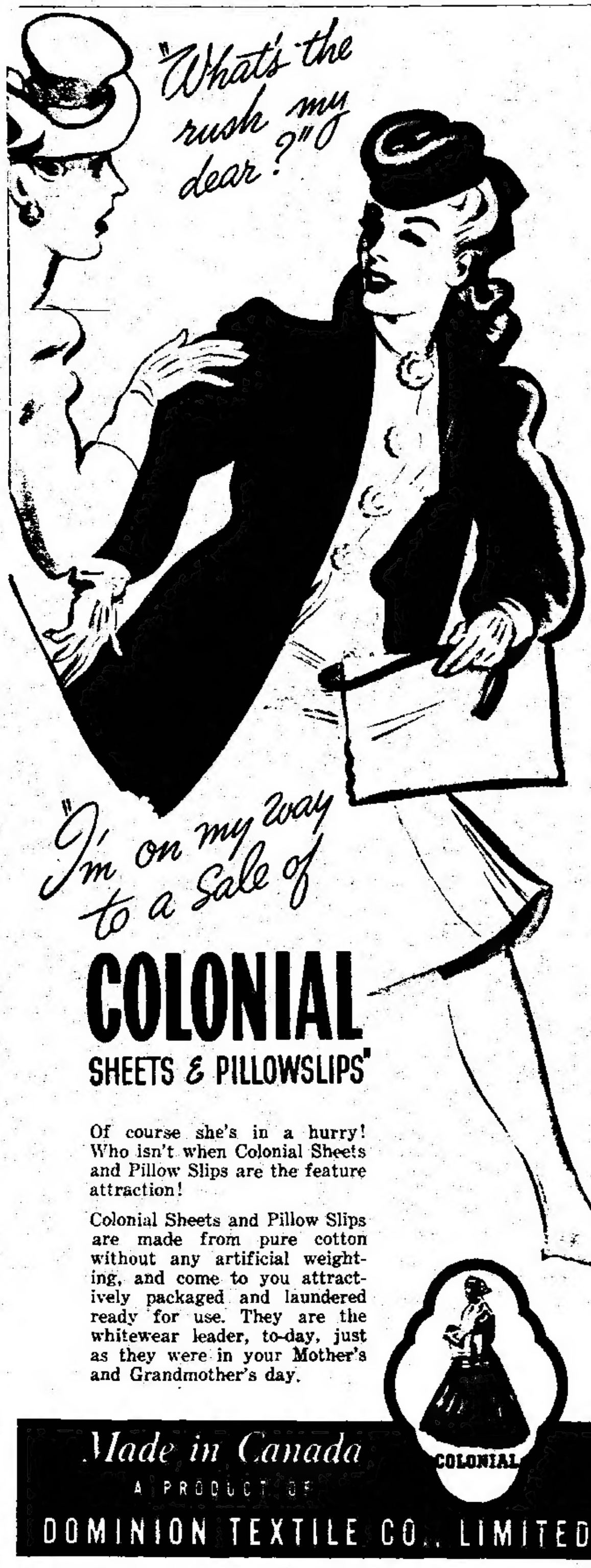
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I'm on my way to a Sale of
COLONIAL
SHEETS & PILLOWSLIPS"
Of course she's in a hurry! Who isn't when Colonial Sheets and Pillow Slips are the feature attraction!
Colonial Sheets and Pillow Slips are made from pure cotton without any artificial weighting, and come to you attractively packaged and laundered ready for use. They are the whitewear leader, to-day, just as they were in your Mother's and Grandmother's day.
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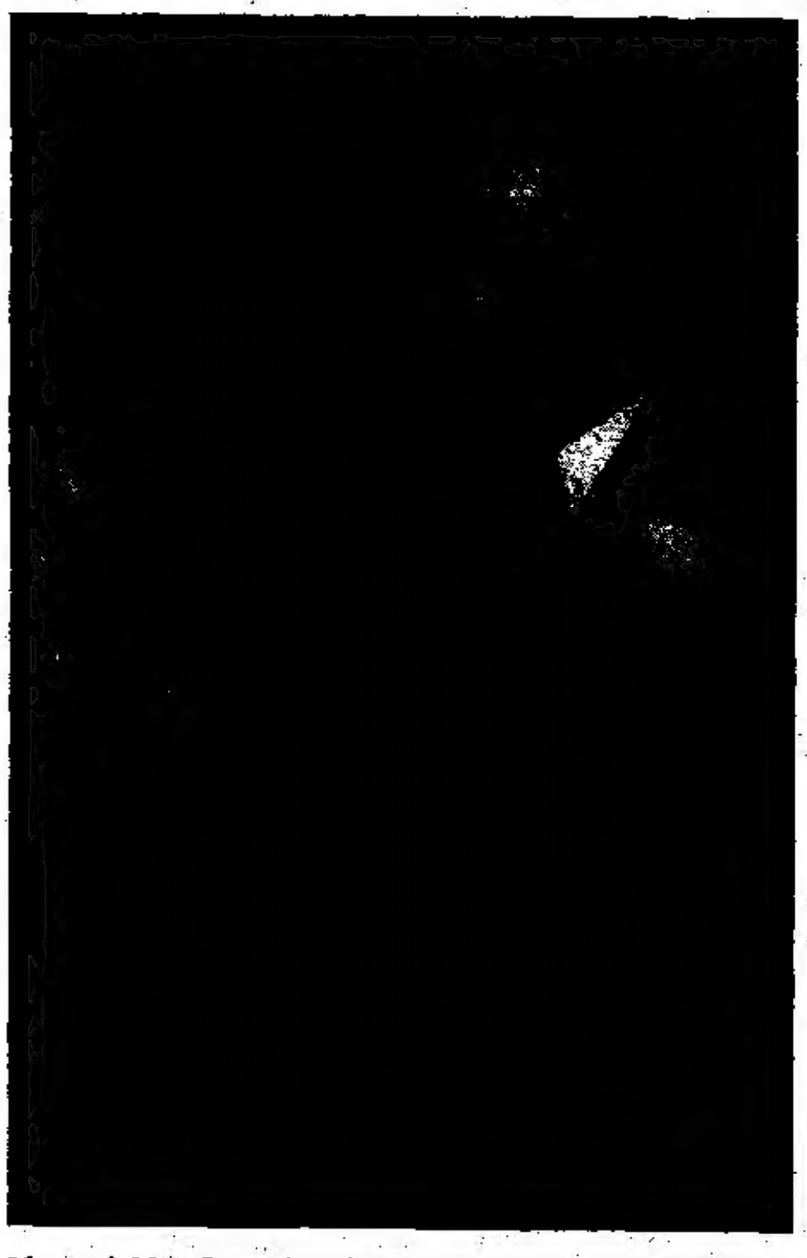
Mrs. Albert Victor Simon, of Montreal, was Miss Shirley Berk, daughter of Mrs. Louis Berk and the late Mr. Berk, of Toronto. Dr. Simon is the son of Mrs. Frederick Simon and the late Mr. Simon, of Toronto.

Above, Mr. and Mrs. Alton Kahn, nee Freda Ellis, daughter of Mrs. Eva Ellis, 2105 Van Horne Avenue, Montreal, and of the late J. B. Ellis. Mr. Kahn is the son of Mrs. Kahn, 535 Davaar Avenue, and the late Charles Kahn.

Mr. and Mrs. S. Dermer, 5610 Deceiles Avenue, Montreal, nee Miss Stella Litwin, daughter of Mr. and Mrs. L. Litwin, 679 Querbes Avenue. Mr. Dermer is the son of Mr. and Mrs. N. Dermer, 715 de l'Epee Avenue.

—Society Studios



Mr. and Mrs. Bram Rubinovich, nee Miss Mavis Kussner, daughter of Mr. and Mrs. E. J. Kussner, 4258 Dorchester Street West, Montreal. Mr. Rubinovich is the son of Mr. and Mrs. I. M. Rubinovich, 4480 Sherbrooke Street West.
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Canada's Largest Manufacturers Of:

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LAC. Max Baily, twenty-one, son of Mr. and Mrs. A. Baily, 5437 Jeanne Mance Street, Montreal.
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Montreal—Personal Rosh Hashonah Greetings—Toronto

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Aber
and family,
4102 Wilson Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Abrams
and family,
124 Ava Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. N. Adel
and daughter, Betty,
241 King Street East,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. D. Affler
and family,
5717 Northmount Avenue,
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Afrin
and daughter, Sylvia,
66 Pagnuelo Avenue,
Outremont, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Albin
and daughter, Marion,
168 Grange Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. A. Alexander,
45 Rusholme Park Crescent,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Amsel
and daughters,
6271 De Vimy Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. B. W. Appleton
and sons,
570 Dundas Street West,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Louis Axsmith,
468 Castlefield Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. P. Bailin
66 Pagnuelo Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Myer Bald
and family,
165 Old Forest Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. R. Balkin
and sons,
4439b Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Barkin
and family,
299 Huron Street,
Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Bazar,
4777 Upper Grosvenor Avenue,
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Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Francis Beck
and family,
466 Cote St. Antoine Road,
Westmount, Que.
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Mr. and Mrs. J. Belson
and family,
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. P. Berenbaum
and family,
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Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Louis Berger
and family,
88 Ava Road,
Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Bergman
and family,
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Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. D. Bernholtz
and family,
128 Roxton Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Bleeman
and daughter, Diana,
112 Huron Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. O. H. Bloomfield
and family,
941 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. E. A. Blumenfeld
and daughters, Myra and Eleanor,
129 St. Joseph Boulevard West,
Outremont, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Borkovitz
and family,
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Toronto, Ontario.
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Mr. and Mrs. J. M. Borshay
and family,
150 Chiltern Hill Road,
Toronto, Ontario.
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Mr. and Mrs. M. Botner
and son, Henry,
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Outremont, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Botner
and family,
5950 Van Horne Avenue,
Montreal, Que.
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Mr. and Mrs. Irving Bossin
and family,
21 Palmerston Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Brifman
and daughter, Eleanor,
11 St. Catherine Road,
Outremont, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Briskin
and family,
4040 Vendome Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. D. Bronstein
and daughters,
92 Heddington Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Brownstein
and family,
6003 Wilderton Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Chaikof
and family,
177 Spadina Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. S. Chaplin
and daughter, Susan,
12 Austin Terrace,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Charendoff
and sons,
236 Brunswick Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. H. D. Cheifetz,
and son, Philip,
770 Outremont Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. George W. Cohen
and daughter, Suzann,
4955 Cote des Neiges Road,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Cohen
and family,
628 Victoria Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Cohen
and daughters,
210 Glenholme Avenue,
Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Cohen
and daughters, Levonah and Zelda,
58 Cheritan Avenue,
Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Cohen
and family,
5878 Oxford Avenue,
Notre Dame de Grace, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Saul Cohen
and family,
90 St. Catherine Road,
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Max Cohn
and daughter, Dolly,
62 Harper Avenue,
Toronto, Ontario.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. T. Collier
and family,
508 Marlborough Avenue,
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5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. B. B. Conway,
345 Bloor Street West,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. P. Copoloff
and family,
838 Notre Dame Street West,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. D. Cummings
and family,
2050 Grey Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Davidovitch
and family,
715 Querbes Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Philip Davidson
and son, Ronald,
68 Burnaby Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Harry Deckelbaum
and family,
219 Maplewood Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Herman G. Deckelbaum
and family,
5134 Lacombe Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. N. Denbow
and family,
29 Forden Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Nathan Dermer
and family,
715 de l'Epee Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. L. A. DeZwirek
and sons, Martin George
and Phillip Jacob
5210 Queen Mary Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. M. D. Dick
and family,
49 Whitmore Avenue,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. L. L. Ecknovitz
and family,
116 Robert Street,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. S. Edel,
4841 Hutchison Street,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. A. Edelist
and family,
86 Northcliffe Boulevard,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. H. Edgar
and family,
79 McNider Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. J. Elfosoff
and family,
5625 Canterbury Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Isadore Elman
and family,
770 Davaar Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. S. Emanuel
and family,
172 Dufferin Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. M. Emsig
and family,
1974 Dufferin Street,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. G. Enkin
and son, Melvin,
1620 Van Horne Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. N. Esrig,
765 Querbes Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. H. Etkin
and family,
588 Crawford Street,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. O. Faerman
and family,
4364 Westmount Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Feldman
and family,
5766 Vendome Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. S. H. Feldman
and sons, Marvin and Brahm,
4190 Girouard Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Feldman
and family,
308 Lauder Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Fine
and daughter, Irene,
221 Northcliffe Blvd.,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. N. Fingerhut
and family,
153 Pendrith Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Fink,
261 Vaughan Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. Charles I. Finklestein
and family,
5011 Park Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

J. L. Golden, of the Imperial Life Assurance Company of Canada, Montreal Downtown Branch, extends Rosh Hashonah Greetings to his many friends.

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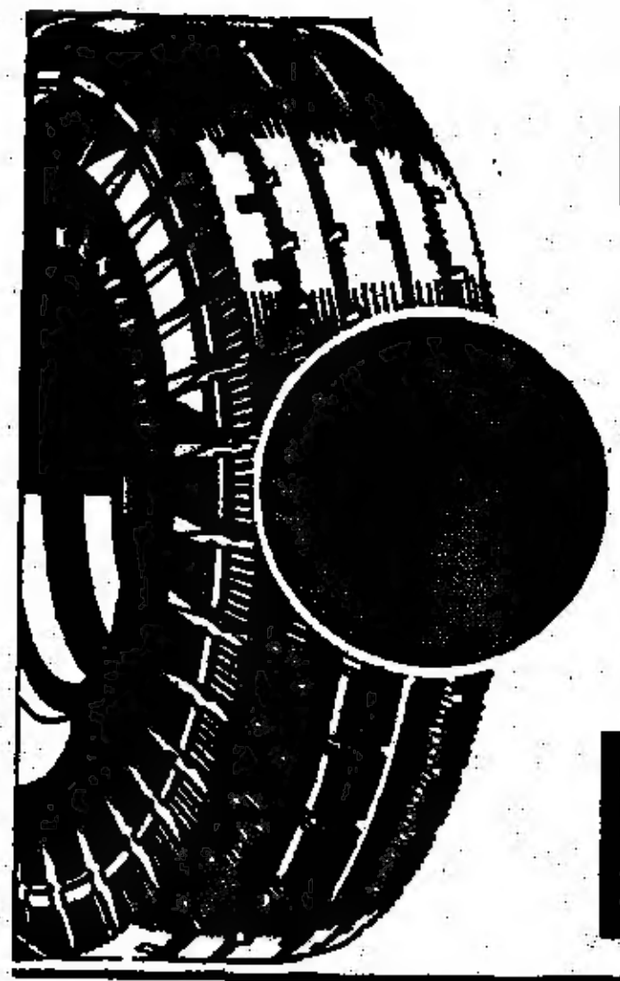
NOW IS THE TIME TO INVEST IN
DUNLOP TIRES



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4440 Hingston Avenue,
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Fleischer,
and daughters,
675 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Fluxgold
and family,
121 Albany Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Freed
and family,
1383 Davenport Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. Lewis Freedlander
and sons,
5932 Park Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. B. Fried
and family,
622 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Miss Hilda Galt,
5787 Girouard Avenue,
Notre Dame de Grace, Que.
Extends to all her friends and relatives her best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. H. Gelgoot
and son, Arthur,
1675 Bathurst Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Gertler
and family,
4856 Victoria Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Gertler
and daughter, Dorothea Isabel,
4875 Lacombe Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Max Gertler,
353 Willowdale Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. F. Gillman
and family,
850 Stuart Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Albert Ginsberg
and family,
137 Beatrice Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Golberg
and son, Michael Arthur,
373 St. Joseph Boulevard West,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. William Golberg
and sons, Stanley and Mitchell,
1120 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. D. Gold,
456 Roxton Road,
Toronto, Ontario.
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2512 Yonge St. near Castlefield
2310 Bloor St. West at Runnymede
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606 Bloor at Bathurst
2040 Danforth at Woodbine
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take this opportunity of extending to their Jewish Friends and Patrons Best Wishes for

ROSH HASHONAH

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Mr. and Mrs. Hyman Gold
and family,
215 St. Joseph Boulevard West,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Rabbi and Mrs. M. Gold
and son,
40 Cecil Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Robert Gold
and family,
1145 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Chas. Goldberg
and family,
12 Lauder Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. M. Goldberg
and daughter, Carole,
22 Westover Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. I. M. Golden
and daughter, Myrna Helen,
662 Bathurst Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Golden
and family,
50 Beloeil Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. W. Goldenberg
and family,
303 Spadina Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Martin Goldsmith,
and twin sons, Gordon and Arthur,
5312 Trans Island Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Goldstein
and family,
20 Claxton Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Goldstein
and daughter, Wilma,
6211 Lennox Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Harry Golt
and family,
1347 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. B. Goodis
and son, Stephen,
2515 Maplewood Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Goodman
and family,
1129 St. Clair Avenue West,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Miss E. Goodman,
261 Eglinton Ave.,
Toronto, Ontario.
Extends to all her friends and relatives her best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Gordon
and son,
762 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Gottlieb
and family,
1201 St. Viateur Street West,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Nathan Gould
and daughter, Edna,
1747 Bathurst Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. W. Gradinger
and family,
3467 Prudhomme Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. H. Green,
359 Palmerston Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

Our Warmest Greetings for the New Year

EVERY YEAR . . . . . IT IS OUR PRIVILEGE TO BRING WARMTH AND COMFORT TO MANY JEWISH HOMES. TO THE WHOLE JEWISH COMMUNITY WE EXTEND OUR GREETINGS

The ELIAS ROGERS Co. Ltd.

357 BAY STREET ADELAIDE 5151 TORONTO

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. O. Greisman,
4 Boulton Drive,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Charles Gross
and son, Earnest,
182 Grace Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Gross
and son, Michael,
2002 Bathurst Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr and Mrs. R. Gross
and family,
205 Richview Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. D. Gross
and family,
5568 Woodbury Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. P. Grossman
and family,
5031 Ponsard Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. R. Grossman
and daughter, Helen,
73 Bellevue Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel Grossman
and family,
1345 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel Grover,
and family,
27 Pagnuelo Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Joseph Gutman
and family,
39 Latimer Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Joseph Guttman
and family,
722 Wiseman Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Halickman
and family,
865 Dunlop Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. M. Hansher
and family,
27 Glenholme Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. M. Heft
and son,
4581 Coolbrook Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Rabbi and Mrs. S. Herschorn
and son,
5365 Park Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Miss Ida Illion,
1054 College Street,
Toronto, Ontario.
Extends to all her friends and relatives her best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Lyon W. Jacobs
and family,
5495 Vendome Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Kaimin
and family,
58 Wales Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Kamarner,
72 Barton Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Jess Kaplan
and family,
15 Delavan Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. M. Kaplan,
6 Poplar Plains Crescent,
Toronto, Ontario.
Extends to all her friends and relatives her best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Karpman
and family,
922 Wilder Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. P. Katz
and daughter, Miss Francis Katz,
4067 Colonial Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Katz
and family,
1963 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

SMOOTH WITH AGE
Carling's fragrance denotes Quality

From Carling's famous and *exclusive* "double-hopping" process comes that enticing aroma that tells you this ale with the pleasing mild taste is Carling's Red Cap — "smooth with age."
Choice hops are added to the malt in the brew kettle. Then in a later process, Carling's Red Cap Ale is "hopped" again. Exactly *when* and *how* is a Carling secret. Only a skilled master brewer can decide when and how a particular brew shall be "Double-hopped." But the result gives you RED CAP — "Sir John Carling's Ale" — even smoother and more pleasing than its predecessor of 100 years ago.
When you taste Carling's Ale you will know that its fragrance denotes quality.

Sir John Carling's ale
RED CAP

Famous brands which are recommended for the entertainment of your holiday guests

●

IMPORTED SCOTCH WHISKY

OLD PARR	26½ oz.	$4.00
	40 oz.	$6.00
PETER DAWSON	26 oz.	$3.25
	40 oz.	$4.85
USHER'S O.V.G.	26½ oz.	$4.10
	40 oz.	$6.15

RARE BLENDS OF SCOTCH WHISKY

HUNTLY BLEND	13 oz.	$1.60
	26 oz.	$3.00
	40 oz.	$4.55
SANDY MACDONALD	13 oz.	$1.60
	26 oz.	$3.00
	40 oz.	$4.55
ROBBIE BURNS	13 oz.	$1.40
	25 oz.	$2.60
	40 oz.	$4.15
OLD MULL	13 oz.	$1.40
	25 oz.	$2.60
	40 oz.	$4.15

GIN

BURNETT'S WHITE SATIN	26 oz.	$2.80
	40 oz.	$4.20
BURNETT'S LONDON DRY	25 oz.	$2.30
	40 oz.	$3.50
VICKERS' LONDON DRY	25 oz.	$2.30
	40 oz.	$3.50
SEAGRAM'S ANCIENT BOTTLE GIN	26 oz.	$2.90

CANADIAN RYE WHISKY

SEAGRAM'S "CROWN ROYAL" (15-35 years old)	25 oz.	$4.30
SEAGRAM'S "V.O." (13 years old)	13 oz.	$1.70
	25 oz.	$3.25
	40 oz.	$4.90
SEAGRAM'S "83" (10 years old)	13 oz.	$1.45
	25 oz.	$2.65
	40 oz.	$4.00
SEAGRAM'S "KING'S PLATE" (7 years old)	10 oz.	$1.05
	25 oz.	$2.50
	40 oz.	$3.80
SEAGRAM'S OLD RYE (7 years old)	10 oz.	$1.05
	25 oz.	$2.50
	40 oz.	$3.80

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Serving Canadians and their institutions in every section of the community, we invite you to discuss YOUR banking requirements with us.

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Modern, Experienced Banking Service ... *the Outcome of 124 Years' Successful Operation*

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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Krakower
and family,
5849 Decarie Boulevard,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. William Krangle
and sons,
88 Braemore Gardens,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Kriss
and son, Harvey,
17 Westover Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Laing
and family,
5342 Duquette Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Harry Lauria
and daughter, Judith,
5397 Grove Hill Place,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. N. Laurie
and family,
92 Burnaby Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Leon,
5145 Cote St. Luc Road,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Levenson
and daughter, Carol,
481 Palmerston Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Maurice A. Levine
and daughters,
605 St. Clarens Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. A. Levy,
51 Turner Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Levine
and son, Reuben,
650 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Levine
and family,
1583 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Sam Levine
and family,
756 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. D. Lewis
and daughter, Honey,
251 Shaw Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Lichtenberg
and family,
364 Annette Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Jack Liebman
and family,
5621 Phillips Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Lupovich
and family,
1785 Ducharme Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel Lupovich
and family,
1440 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. E. S. Klebanoff
and family,
407 Glenayr, Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Louis Klineberg
and family,
4999 Grosvenor Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. G. Koffler
and family,
18½ Delaware Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Kofman
and sons,
190 Montclair Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Miss Sophie Koben,
Mimico,
Ontario.
Extends to all her friends and relatives her best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Krakower
and sons,
6135 Durocher Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. B. Machlovitch
and family,
6114 Hutchison Street,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Machlovitch
and family,
1640 Van Horne Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Maklan
and family,
765 Champagneur Avenue, Apt. 2,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Benjamin Mannis
and family,
5 Glenholme Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. R. Marcovitch
and family,
381 Querbes Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Marin
and family,
57 Turner Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Markoff
and family,
1367 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Markowitz
and family,
31 Pagnuelo Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

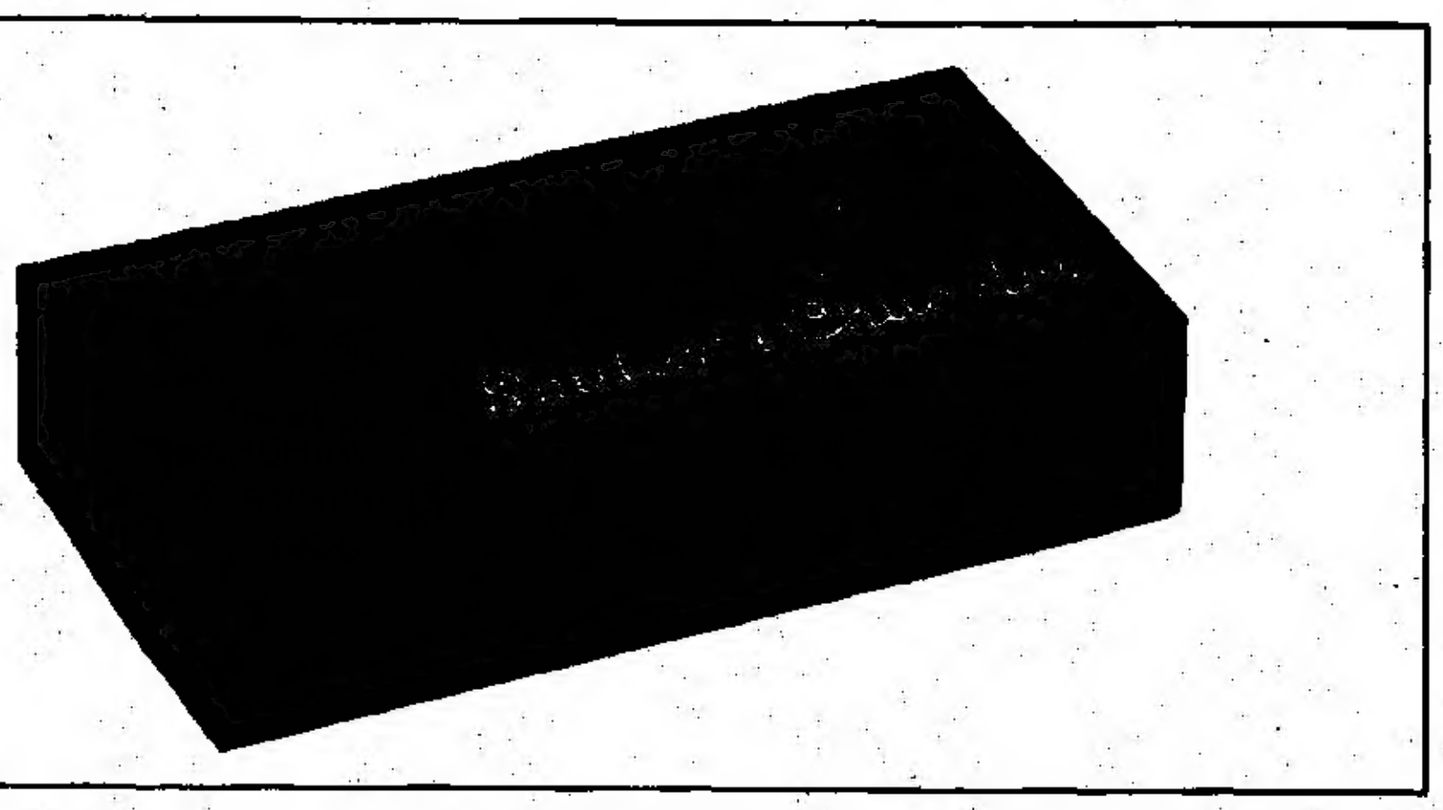
5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Marks
and son, Rubin,
1374 Queen Street West,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Lionel M. Maron
and family,
6251 Notre Dame de Grace Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Maron
and family,
4557 Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. W. Mendelson
and family,
159 Chiltern Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Max Menkes
and family,
248 Forest Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.



Save 20% on Tire Costs
Get Extra Protection Too!

Made with the miracle ingredient "Dumin" the 1941 "Life-Saver" Silvertown tires actually give five miles where the original Silvertowns gave four . . . an increase of 20% for your tire dollar. That's why thousand of thrifty motorists say "For economy . . . for safety, you can't beat B. F. Goodrich Silvertown Tires." Ask your local dealer for prices.

B. F. GOODRICH "Life-Saver" SILVERTOWNS
"DURMIN-MADE" — SAFETY-WELD CONSTUCTION

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Mestel
and family,
5457 Park Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Meyers
and family,
2932 Yonge Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Henry Miller
and family,
1562 Van Horne Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel David Miller,
and Harold Miller,
2219 Maplewood Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Irving Mindel
and family,
928 Hartland Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Mirsky,
682 Oriole Parkway,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Rabbi David Monson,
223 Northcliffe Boulevard,
Toronto, Ontario.
Extends to all his friends and relatives his best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Harold Morantz
and daughter, Franzelle,
5750 Kent Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Morantz
and family,
3526 Marcil Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

CROWN LIFE
INSURANCE COMPANY

Montreal Centre Division, 1405 Peel Street, Rm. 411, Tel. BElair 2595
Spadina-College Division, 21 Dundas Square, Toronto, Ont.

M. DICKSTEIN, *Manager* — MISS B. GOLDSTEIN, *Secretary*

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JOHNSON
Sea-horse
OUTBOARD MOTORS

. . . for dependable, Economical Water Transportation, a Johnson Sea-Horse Outboard Motor will provide years of satisfactory service.

THE manufacturers of Johnson Precision Products wish the Jewish People of Canada a Happy New Year and extend to one and all the Compliments of the Season.

JOHNSON MOTORS *Peterboro Canada*

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. H. Morgen
and son, Max,
5352 Park Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. M. Moscovitch
and family,
321 de l'Epee Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Samuel Moskovitch,
5175 Cote St. Luc Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. A. Mouckley
and daughter, Esther,
1640 Van Horne Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 **1941**

The Compliments of the Season

Opening a New Year in the ancient calendar, Imperial Bank of Canada desires to extend to the Jewish citizens of the Dominion compliments of the season, with every good wish for renewed happiness and prosperity.

Branches throughout Canada

IMPERIAL BANK OF CANADA

Savings Department and Safety Deposit Boxes at all Branches

Holiday Greetings

VICTORIAVILLE FURNITURE, LIMITED

Victoriaville, P.Q.

●

Manufacturers of
MEDIUM PRICED
VENEERED FURNITURE

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. R. Nadell
and family,
2800 Willowdale Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. H. Nemiroff
and sons,
5797 Girouard Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. C. Newman
and family,
4270 de Bullion Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Max Rubin Sam Oberman
and daughter, Miriam,
66 Pagnuelo Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. B. S. Okun
and daughter,
126 Ava Road,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. M. Orenstein
and family,
61 Harrison Street,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. L. Paperman
and family,
4081a St. Urbain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Samuel Paperman
and daughter, Elaine Sondra,
3029 Maplewood Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. E. I. Pappelbaum
and son, Jack Stanley,
5453 Trans Island Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. P. Paskin
and family,
5797 Plantagenet Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Max Pass
and family,
6144 Durocher Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Dr. and Mrs. Samuel Pearlman,
60 Hilton Avenue,
Toronto, Ontario.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. S. H. Penner
and son, Harvey Lawrence,
5415 Trans Island Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Joseph Peritz
and family,
750 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

* * *

5702 A HAPPY NEW YEAR 1941

Mr. and Mrs. Albert Perlman,
2186 St. Luke Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes for the Holy Days.

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Mr. and Mrs. M. Pinsky
and family,
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Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel Pollack
and family,
740 Bloomfield Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Poslun
and family,
284 Forest Hill Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Postoff
and family,
737a de l'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. William Potechin
and sons,
5629 Waverley Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Raginsky, Sr.,
1555 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Raitblatt
and family,
115 Evelyn Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Boris Rapoport
and family,
759 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. Max Ratner,
454 Willowdale Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Reitman
and family,
652 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Resnick
and family,
76 St. Anne's Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. E. Reutlinger
and family,
702 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Revitch
and Marian,
342 College Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Riback
and son, Marvin,
6275 de Vimy Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. William Riven
and family,
1604 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Rober
and family,
135 Sackville Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. H. Rohrlick
and daughter, Geraldine,
5043 Ponsard Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Rosen
and family,
291 Markham Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. N. Rosen
and daughters,
327 Palmerston Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Louis Rosenberg
and family,
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Toronto, Ontario.
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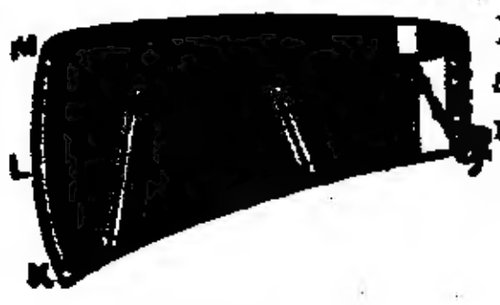

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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Morris Rosenberg and family,
27 Heydon Park Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Rosenblatt and family,
112 Beverly Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Rosenbloom and family,
4378 Colonial Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Jack Rosenbloom and family,
5588 Canterbury Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Rosenfeld and daughters,
6749 St. Hubert Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Rosenoff and son, Murray,
2670 Soissons Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Rotenberg and family,
1731 Bathurst Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Myer Roth,
4565 Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Rober and son, Douglas,
126 Dewbourne Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Rothman and family,
380 Querbes Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Philip Romberg and family,
14 Wells Hill Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Julius Rosenblatt and children, Louis and Vera,
6 Connaught Circle,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Rothpan and family,
742 Stuart Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Joseph D. Rubin,
3240 Maplewood Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Rubinstein and family,
604 College Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. R. Ryshpan and family,
4063 Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Rabbi and Mrs. Samuel Sachs and family,
315 Palmerston Boulevard,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Arthur I. Salem,
487 Castlefield Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Salkovitz and family,
423 Markham Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Salsberg and family,
59 Cecil Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Samuels
and family,
137 Rusholme Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Matthew Sapera
and family,
11 Duncannon Drive,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Leonard A. Sachter
and son, Robert Louis,
35 Camberwell Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. P. Sandler
and family,
2 Burlington Crescent,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Abe Schachter
and family,
637 Murray Hill Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Schlacter
and sons,
595 Bloor Street West,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Schleien
and family,
6611 St. Hubert Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Schneiderman
and daughter,
4683 Grosvenor Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Morris Schneiderman
and family,
470 Villeneuve Street West,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Schneiderman
and family,
4685 Grosvenor Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. R. Schreider
and family,
280 Glenholme Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. J. A. Schwab
and family,
49 Hillcrest Drive,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. J. Schwartz
and sons, Lionel and Maurice,
865 Dollard Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. L. Seller
and sons,
832 Dollard Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Seligman
and family,
2106 Danforth Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. Seltzer
and family,
5410 Grovehill Place,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Charles Shafter
and family,
6277 de Vimy Avenue,
Outremont, Que.
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Henry Shalinsky
and son, Gerald Ernest,
5235 Cote St. Luc Road,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. S. H. Shalinsky
and family,
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Mr. and Mrs. M. Shedlack
and family,
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Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. W. D. Sherman
and daughters, Lillian and Sylvia,
22 Austin Terrace,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Silverman
and family,
28 Humbert Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. Freda Simon
and family,
620 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Snider
and family,
45 Hillcrest Drive,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. N. Spring
and sons, William B. and Harvey,
472 Spadina Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. H. A. Sinclair
and sons, Gerald and Edward,
4582 Jeanne Mance Street,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. R. Singer
and family,
855 Rockland Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Sonenberg
and family,
5569 Park Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. N. Spiegel
and family,
17 Highbourne Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Springer
and family,
672 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. A. Staiman
and family,
374 Markham Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. Harry J. Stein
and family,
3584 Park Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Steinberg
and family,
317 de l'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Sternthal
and family,
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Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. Sternthal
and family,
1565 Bernard Avenue West,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. George Strean
and family,
656 Lansdowne Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Dr. and Mrs. Lyon P. Strean
and family,
4928 Grosvenor Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Joseph Tanenbaum
and family,
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Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Morris Tencer,
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5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. L. Tinkoff
and family,
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Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Tideman
and family,
749 Wilder Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Jack Udashkin
and family,
644 Outremont Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Samuel Ulster,
10 Walmer Road North,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Vinitsky
and family,
63 St. Joseph Boulevard West,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Ben Vosko
and sons,
4083 Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Wagman
and family,
79 Westmount Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Morris Wein
and sons,
1621 Ducharme Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. I. Weinberg
and family,
63 Appleton Avenue,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. Weiner
and children,
551 Walmer Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Ben Weininger
and family,
1277 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. I. Weisman
and sons,
124 Everden Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Morris J. Weiss
and daughters,
5 Ava Crescent,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. Max Wolfe
and family,
22 Ardmore Road,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. H. Yanofsky
and children, Claire and Lawrence,
704 McEachran Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. M. I. Yanofsky
and family,
859 Stuart Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mr. and Mrs. J. C. Zacks
and daughter, Vivian,
Lonsdale Road,
Toronto, Ont.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. E. Zbarsky
and family,
836 Stuart Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

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N. Y. Couple Gets Golden Wedding Greetings From Roosevelt

And Favorite Grandson Home On Furlough

Sam and Esther Cohen, of New York, went joyously as the Cohen family took President Roosevelt to its bosom and dined upon fatted stuffed derma, (Kishke), in honor of the couple's fiftieth wedding anniversary. The President not only sent his congratulations, but he gave Second Lieutenant Leonard Pearlman, the favorite grandson of the Cohens, a nine-day furlough to enable him to attend the golden wedding party.

Outside the Broadway Mansion, at 209 East Broadway, where 150 relatives and friends assembled indoors to join in the merrymaking, total strangers gathered, hoping to get in to watch Sam and Esther, seventy-eight and seventy-seven years old, respectively, of 834 East 155th Street, the Bronx, repeat the wedding ceremony of 1891.

The word had spread that the President sent a message to the Cohens. The President also instructed that the message should not be opened until the night of the party. The neighborhood buzzed with expectancy. To add to the excitement there were reports, which proved to be false, that Mayor F. H. LaGuardia would attend the ceremony.

The Cohens, their eight children and ten grandchildren, their friends and well-wishers began streaming into the somewhat restricted quarters of the Broadway Mansion at 9:30 a.m. The younger set arrived first and paused to primp before Sam and Esther Cohen arrived. When the venerable pair entered the hall, they were engulfed by a flying wedge of tearful, happy relatives. Mr. Cohen's top hat was nearly brushed off his head and his wife's carefully-fashioned coiffure was almost ruined.

Explanations of "oh's and ah's" reverberated through the building as the guests stepped aside to view the guests of honor. For four years the sons and daughters of Mr. and Mrs. Cohen had saved especially for the occasion. It cost about $900. The couple, flushed with excitement, appeared spry and in their evening clothes looked twenty years younger than their real ages.

When Lieutenant Pearlman arrived with Miss Charmion Rubin, his grandparents embraced him and admired his new dress uniform quite volubly. Morris Pearlman, his father took time off to tell reporters of the circumstances which led to his son's unexpected furlough.

Mrs. Sadie Pearlman, of 4520 Broadway, the young officer's mother, wrote directly to President Roosevelt on Aug. 22, informing the Chief Executive of the family's impending party. She had learned that Lieutenant Pearlman was going to be transferred from Camp Jackson, S. C., to an un-

(Continued on Page Seventy-One)

Holiday Greetings

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Kneeling During Prayer

One of the most solemn moments in the service for the Day of Atonement is during the Musaph prayer when the story of the ritual followed by the High Priest in the Temple is rehearsed. This is known as the Abodah and relates the various steps taken by the High Priest in the performance of his duties on that day. The narrative is based on the traditions contained in the Mishnah, and, while most of it is couched in poetic form, the exact quotations from this ancient, and to a large extent contemporary record, are given in full.

In the course of the narrative, when the story is related of how the High Priest pronounced his prayers for himself, the priestly family and the whole house of Israel, in each case pronouncing the name of God in its full form, a practice allowed only on this occasion, the people who heard it fell to the ground and prostrated themselves. When this is repeated in the synagogue, the congregation as well as the reader follow the example and prostrate themselves at the same time.

Kneeling as an attitude in worship is often found in the Bible. It was apparently the custom among the heathens when praying before the idols and was also widely practised among Jews. During the dedication of the first Temple Solomon is said to have knelt while he pronounced his lengthy prayer. Ezra knelt when he implored God for forgiveness for the Israelites who took foreign wives, while Daniel is said to have knelt during his prayers three times every day. The incident related about Gideon's endeavor to reduce his army by selecting only such as lapped of the water and rejecting those who knelt at the well to drink therefrom is variously interpreted.

The traditional interpretation connects this with the heathen custom of kneeling before the deity so that Gideon inferred that those of his soldiers who knelt down to drink did it out of their habit to kneel before the idol and therefore he rejected them. Other commentators explain the distinction on the ground that those who could drink while standing up were the more fit to face the battle. In the Temple not only kneeling, but also prostration was practised by the lay visitor as well as by the priests.

While the sacrificial service was in progress the people in the courtyard would prostrate themselves each time that the Shofar was blown. Prostration, implying the position of the entire body stretched out on the ground and the arms spread out, was in Biblical times the attitude of homage to a king or to a superior, as in the case of Jacob when he met Esau, or Ruth before Boaz and in many another instance.

In the synagogue the regular posture during prayer was either standing up or sitting down. Although the Hebrew word for bless or praise (Barach) is the same as the one used for kneeling and probably originated from the remote period when kneeling was the regular attitude at prayer, in the synagogue service kneeling is hardly ever mentioned. At certain intervals bending of the knee, or rather bending of the entire

(Continued on Page Seventy-Two)

N. Y. COUPLE GETS GREETINGS FROM ROOSEVELT

(Continued from Page Seventy)

disclosed post and she did not want him to be the only member of the family absent from the party.

Mrs. Pearlman asked that her son's departure be delayed for a few days. On August 25 Mrs. Pearlman was informed that her son's transfer would be postponed for a week and that the President was sending in a sealed envelope his personal good wishes. The envelope was not to be opened until the celebration.

After preliminary handshaking, the guests went into the main ballroom to watch Mr. and Mrs. Cohen march down to the altar, where Rabbi Jacob Katz stood ready to repeat the marriage ritual. A string of ushers and bridesmaids lined the path to the altar, and the men kissed Mrs. Cohen, while the women bestowed resounding smacks on the lips of her husband.

Rabbi Katz told of the significance of fifty years of married life and then read the President's message.

"I have been informed that on September 6 you will celebrate your golden wedding anniversary," the President wrote. "It is a pleasure to join your many friends in extending hearty congratulations to you on that happy occasion. I also send my very best wishes for your future welfare and happiness."

The letter was followed by a congratulatory message from Mayor LaGuardia.

The family then danced and everyone went to supper. Another surprise was in store for their guests. Lieutenant Pearlman announced his engagement to Miss Rubin. Glasses clinked throughout the banquet room and congratulations were shouted from table to table. Then everyone settled down to make a night of it.

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KNEELING DURING PRAYER

(Continued from Page Seventy-One)

body forward, is prescribed. This is especially the case in the first and the eighteenth benedictions of the Amidah, and it is distinctly said that at no other time should the posture be changed from that of standing erect, with the feet close together, the eyes directed to the ground and with hands folded in front of the chest.

A remnant of the older form of prostration is preserved in the custom of placing the head over the arm during the reading of the Tahanun prayer. In Babylonia, up to about the third century, this prayer was still recited in a prostrate position, but in modern days the laying of the head upon the arm, while sitting down, is the attitude followed in all different rites. It has been suggested that the adoption of the kneeling position during prayer by the Christian church was the cause for its falling into desuetude among Jews, who endeavored to deviate from the customs followed by Christians. It was even regarded as unseemly for a Jew to kneel at any time, even when not engaged in prayer, because it was so widely practised among Christians.

The prostration of the body on the ground, once on Rosh Hashonah and three times on Yom Kippur, is an exception to the general practice of the synagogue, and is preserved in orthodox congregations as a reminiscence of the Temple service, which is recounted with pathetic longing for its restoration and with a pathetic nostalgia for its renewal, says the Jewish Exponent.

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Mrs. Sol. Nathanson, 4951 Convent Avenue, Montreal, was Miss Roslyn Singer, daughter of Mr. and Mrs. E. F. Singer, 15 Wells Hill Avenue, Toronto. Mr. Nathanson is the son of Mr. and Mrs. Henry Nathanson, 576 Clarke Avenue, Montreal.

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—Sylvia Schwartz

Mrs. Morris Manuel Mink, 835 Bathurst Street, formerly Miss Rita Cecille Moses, daughter of Mr. and Mrs. H. Moses, of Sudbury, Ontario. Dr. Mink is the son of Mr. and Mrs. S. Mink, of Toronto.

—Kennedy Studio

Mrs. Alfred Schwartz was Miss Myra Solway, daughter of Mr. and Mrs. Ha Solway, 16 Glenholme Avenue, Toronto. Mr. Schwartz is the son of Mr. Mrs. L. M. Schwartz, Standish Avenue.

—Sylvia Schwa

Salia Judith, sixteen months old, daughter of Dr. and Mrs. Louis Schwartz, 4024 Lacombe Avenue, Montreal; and granddaughter of Mr. and Mrs. Emile Schwartz, 5318 Snowdon Avenue; and of Mr. and Mrs. Alex Yaphe.
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Mrs. M. Goldstein and daughter, sixteen months old, 6211 Lennox Avenue, Montreal.

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Rosh Hashonah
Greetings

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Michael, three years old, son of Dr. and Mrs. Jack Griss, 21 Highbourne Road, Toronto.

—Sylvia Schwartz

Mr. and Mrs. M. Spiegel, 375 Grace Street, Toronto, who celebrated their golden wedding anniversary.
—Famous Studio

Mrs. William Solomon was Miss Tillie Kogon, daughter of Mr. and Mrs. David Kogon, 579 Clendennan Avenue, Toronto. Mr. Solomon is the son of Mrs. N. Solomon, 46 Seaton Street, and the late N. Solomon.

Below right, Congregation Beth Shalom, of London, Ontario, confirmation class: Bottom row, left to right: Beverly Ingram, Elliott Goodman, Hope Wolf. Top row, left to right: Lebert Harris, Rabbi Reuben Slonim.

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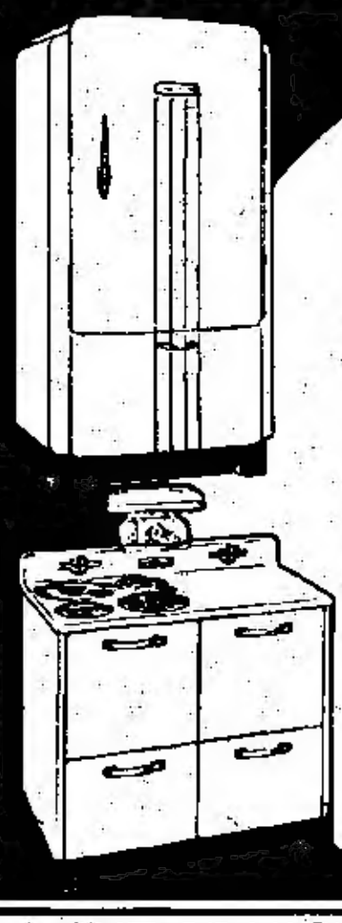

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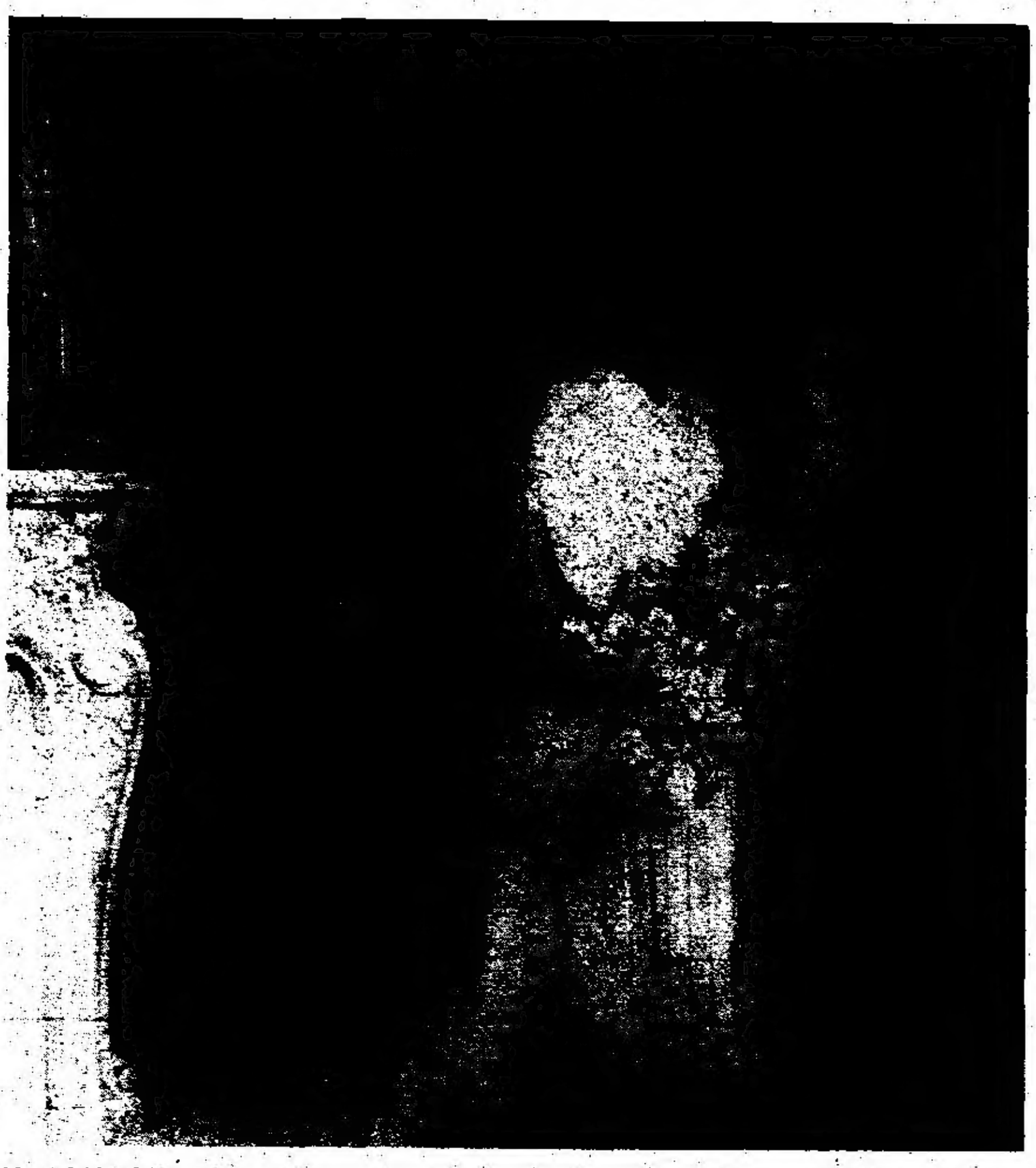

Mr. and Mrs. Julius Briskin, nee Miss Ruth Liverman, daughter of Mr. and Mrs. Max Liverman, 520 Victoria Avenue, Montreal. Mr. Briskin is the son of Mr. and Mrs. Louis Briskin, 4040 Vendome Avenue.
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Mr. and Mrs. Sidney Steinberg, nee Miss Sophie Cohen, daughter of Mr. and Mrs. A. I. Cohen, 615 Bloomfield Avenue, Montreal. Mr. Steinberg is the son of Mr. and Mrs. M. Steinberg, 4379 St. Urbain Street.
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Below, Lance Sergeant M. Bookman, R.C.E., and Mrs. Bookman, nee Miss Celia Sherman, daughter of Mrs. I. Sherman, 5603 Clarke Street, Montreal, and the late Mr. Sherman. Mr. Bookman is the son of Mr. and Mrs. Benjamin Bookman, 162 Bell Street, Ottawa.
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Mrs. William Dolgoff, of New York, was formerly Miss Eleanor Rosen, daughter of Mr. and Mrs. Isidore Rosen, Brooklyn, N.Y. Mr. Dolgoff is the son of Mr. and Mrs. R. S. Dolgoff, 253 Grace Street, Toronto.

Sheila, two-year-old daughter of Mr. and Mrs. D. Bernholtz, 128 Roxton Road, Toronto.

Yetta, four-year-old daughter of Mr. and Mrs. J. Bernholtz, 452 Euclid Avenue, Toronto.

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(Continued from Page Sixteen)

and theologically was immeasurable. Szobotish, her native town, was East, in the domain of ultra-orthodox Judaism, where God was never questioned and never quarreled over; but the people experienced him: in the study of the law, in their joyous chants, and in the wonders he wrought among them.

The rabbi was not so much a theologian, but a man of God, a worker of miracles: he settled hopeless quarrels, healed the sick, and counseled the perplexed. He fed the hungry and sent no one away empty. As for himself, he lived like the poorest of the poor, but when he entered the synagogue, his face shone like the face of Moses, and the people did not need to be told that they were in the presence of God.

When the little boy's mother had married, she moved to the borderland between the East and the West, where the rabbi was captain of an army which was going nowhere, merely fighting to stand still. With equal fervor he defended his people against the mystic East and the rationalistic West. He was so anxious to keep them in the middle of the road that he lost sight of the highway of holiness.

The little boy's uncle was the leader of a small, orthodox, fighting group; so when the rabbi in preaching leaned toward the East, he faced the uncle's pew; but if he inclined toward the West, he directed his remarks at Abraham Cohen, the rich grain merchant, the leader of the more liberal group. But the more the rabbi tried to conciliate the two factions, the more friction he created. When in his discourses he slipped too far in one direction or the other, there would be vocal interruptions, followed by storm, earthquake and fire enough; but no "still small voice"; for when men quarrel about God, he is not present. He moves always above the theological battle.

They were late. The synagogue was surrounded by a high wall, and through the widely opened, iron gateway they entered the grounds from the east. A murmur like wind among the trees reached the little boy's ears; it grew louder and louder as they came near the entrance which faced the west. Two stairways which led to the women's gallery flanked the open door.

Before his mother mounted the one to the right, she wiped the perspiration from his forehead where the tight cap had painted a blue ridge, adjured him not to remove his cap during the service, not to fight with his cousins, not to lose his handkerchief, to be a good boy and read his prayers.

His uncle, who was one of the chief rulers of the synagogue, had his pew close to the Ark with the Holy Scrolls, and sat to the left of the rabbi, facing the congregation; so the little boy had to walk the entire length of the tiled floor, his new shoes squeaking. The men in the pews were not too engrossed in their prayer to shoot angry glances at him. He tried to walk on his tiptoes, but the shoes only squeaked more. At last he reached the crowded family pew and his pious uncle urgently drew him to a place beside him.

Dutifully the little boy opened his prayer book, but his attention soon wandered from it. He looked at the ceiling. It was easy not to count the painted stars that day, for the fall rains had set in, and had spread through the leaky roof, painting islands and continents in the midst of greater rivers and oceans. He had not yet learned enough geography to be interested in them. He began fingering his cap, for his thoughts about God were stirring again, and the air

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was stifling. He did not dare remove it — quite — but lifted it; seeing which his uncle, with suddenness and vigor, slapped his hand without interrupting the flow of his prayers or changing the rhythm of his swaying body. It was always a wonder to the boy how his uncle could see so much when his eyes were half closed and his mind so busy with praying and chanting.

Again his eyes wandered from the prayer book up to the ceiling and the painted stars. Up there—was God — he was sure of that. But until now he had not felt his presence, though he tried hard enough to hold on to some word of the fast moving prayers; but just as he was fingering his cap, a subconscious accompaniment to his thinking, down would come the "whack" of his uncle's big hand.

The uncle and his pious sons swayed back and forth after the manner of men of the orthodox East, loudly lamenting the prayers; while on the other side of the rabbi, where the rich grain dealer, Cohen, prayed, there was an attempt at decorum, the prayers were hushed, the amens not shouted, and the wailing cadences subdued. Half the congregation had strayed far from the leader, who trilled his hallelujahs up and down the scale, while others were already shouting their "Amen! and amen!"

The little boy's uncle, as becomes the leader of the orthodox group, was the chief offender. Unhindered by the cantor, his followers prayed, sang, and called upon their Gods as their bodies swayed to the rhythm.

"Sh! Sh!" came louder and louder from the right, with thumping on seats, and stamping of feet. Storm and earthquake could not have been more disturbing; but the uncle and his orthodox brethren continued swaying, chanting and crying, "Amen! and amen!"

At length the feeble old rabbi mounted the rostrum, and in his soft, shaky voice called for quiet, and there was quiet, as if Jenovah had commanded it. The heads of all the white-robed men were bowed; undisturbed, the cantor's voice rose higher and higher, and the ancient melody, the sonorous words of the Psalm, tugged at the little boy's heartstrings, as for a moment it seemed to him that he had felt the presence of God. Thus his ancestors for thousands of years had sung of God's glory in mingled joy and sorrow. He felt as if the sky were pierced, and there was a stirring of awe in his heart. Instinctively he looked for the face of his mother, in the gallery to the right. She too was moved, smiling down upon him, and for a moment he thought he not only felt God but that he saw him in the serene beauty of her face.

The reading from the Holy Scroll was about to begin. The beadle drew aside the curtain of the Ark, the scroll was tenderly lifted from its place, and the rabbi carried it around the synagogue. Then the tumult rose again, for each man and boy pushed forward to touch the scroll and kiss it. More than half of them were content to touch it gently, the prayer mantle covering their fingers; but the boy's uncle and his more orthodox supporters were satisfied only by the direct touch of their lips upon it. Again the rabbi shouted for quiet, and again there was quiet for the space of ten minutes. Then, indeed, pandemonium broke loose.

What caused this final flaring of the synagogue was, the little boy did not know, nor could he have comprehended it had he known. All he saw was his uncle and his orthodox followers crowding around the reader's desk, pressing against Abraham Cohen and his liberals who were entrenched there. The noise of the battle was increased by the shrieks of the women, who, though at a safe distance, became active partisans.

At one moment, the near liberals seemed the victors, then the tide of battle turned in favor of the orthodox. Passions were so aroused, and the noise so great that the rabbi again commanded quiet, but in vain.

The uncle and his party finally lost the battle, and he was hustled out.

The little boy could now pull at his cap to his heart's content, and there was no strong hand to slap his fingers. Growing conscious of the absence of his uncle, and realizing that in the noise his squeaking shoes would not be heard, he left his place and soon found himself outside. It was so quiet there! The autumn air was fresh and pungent, butterflies flit-

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ted across his path, and he tried to catch them under his new cap, but they eluded him, in spite of his persistence. Then a mammoth, a bright blue one, with a broad swallow tail, hung at the edge of a mudpuddle. He must have him. Nearer and nearer he came to the trembling thing, which evidently did not hear the squeak of his shoes. Now! Down came the little boy's cap. He was sure that the blue beauty was under it. Gently he lifted one end, out it flew and the new cap held nothing but wet earth.

How kind the sun was to the little boy! It did not scold him, and it dried the cap. Alas, it could not mend the broken visor! Or remove the mud which had crept under the lining.

It was nearly twelve o'clock; soon the rabbi would finish preaching, and he could go back into the pew unobserved. But when he reached the open gate, he met his uncle returning to the synagogue in triumph. They had to bring him back. The near orthodox and the near liberals all needed him, for he owned the ram's horn and he alone could blow it.

On one side of him walked the rich grain dealer, Cohen, talking in propitiating tones; on the other, the cantor, both smoothing his crumpled prayer mantle as if it were the wounded wings of an eagle. His uncle grasped the little boy's hand, together they entered the synagogue, and walked down the broad aisle in a hush, an absolute silence.

The uncle wrapped the prayer mantle around his head, and form between its folds rose the curved ram's horn. Lifting it high he waited for the rabbi's voice; and as if from some mysterious depth it came. "Tekoa!"

The little boy didn't know what it meant, but it was like a shepherd's voice calling his sheep to come home. Then his uncle's cheeks puffed for the great effort, the answering call of the lost sheep came from the ram's horn: "I am coming!"

Again the voice sounded, this time a double call — "Tekoa! Tekoa!" And twice the ram's horn answered, each time more assuringly.

Then the voice called a triumphant "Tekoa!—the Great Tekoa!" And the blast which answered the petition was victorious and final.

Hardly had the sound died away when the congregation, this time both the right and the left wing, cried in perfect unison:

"Happy are the people who know the joyful sound, O, Eternal One, in thy light and in thy countenance shall they walk."

Awestruck, the little boy's heart beat fast. He had felt the great thrill, he had been in the presence of God. He had not seen him, but he had felt his presence.

When he had grown too big for his brother's cast-off clothes, and too big for other people's thoughts; when his mother's hand could no longer hold his; when like his grandfather he had become an emigrant and had gone out not knowing whither he went; went his will had become as the wind's will in the stillness of a great aloneness — he would again hear the same compelling voice, calling, "Tekoa! Come home!" And if he did not answer it, as often he did not, the voice would repeat the call "Tekoa! Tekoa!" After he had come home, following the call, he was often cast into doubt by the tumult of religious controversy, for it was his lot to be always between those who contended with each other over shibboletha. Then he would hear the voice of God, over their quarreling and would answer and follow it.

The mother was waiting for her little boy when the service was over. Again she took his hand and when she said to him, "Where is your cap?" he hid his face in the folds of her black silk dress; not because of the cap he had lost; but because of the priceless thing he had found. He did not tell her about it, then, for he was too young to shape thoughts into little words. When he was old enough he might have told her; but by that time she had gone to the mystic heaven where she was always in the presence of God.

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Revenge On The Prophets

(Continued from Page Fifteen)

cline in the acuteness of religious differences has not been accompanied by a decline in antisemitism. Indeed, the most virulent form of contemporary antisemitism is also violently anti-Christian, and has broken loose altogether from the Church. Nor should we forget that for centuries the Papacy, the head and fount of Christianity, was the sector of Christendom least infected with antisemitism.

There is another difficulty. Had experience and teaching developed in the Christian peoples a bitter religious hatred, it should have been less against Judaism than against Islam. Since the first century or two of the present era Jewry has been no danger to Christianity; it has been persecuted, not persecutor. But Islam has inflicted the most fearful and enduring wounds on Christendom. It has snatched from it the most ancient and famous of its provinces; it has at times threatened the complete subjugation of Europe. For centuries crusades against Islam were the common practice, and the vigor and enthusiasm of the Church were directed to stirring up dread and hatred of the followers of Mohammed. That conflict, as a military adventure, has ended, if it has indeed ended, only in our own day. Therefore, one might reasonably expect the phobia of religious character to be directed not against Judaism but against Islam. In fact nothing of the kind has happened. Before the previous war the Kaiser could proclaim himself, with the approval of Christian Germany, the Protector of Islam; yesterday the Duce did the like, and it is not recorded that the Pope protested. In England friendship with Islam is a political tradition, among many Englishmen a blind passion. Even if we write these demonstrations off as political maneuvres, their psychological significance remains. The peoples of Europe are neither surprised nor shocked by these ebullient expressions of sympathy with the hereditary enemy of their faith. It yet remains for some great Power to proclaim itself the Defender of the Jews. No, religious antipathy is not the taproot of antisemitism.

Still less is economics. Jews are denounced for being poor and denounced for being rich; they are denounced for being the fathers of capitalism and denounced for being the fathers of communism. Of course there are rich Jews and poor Jews, capitalist Jews and communist Jews; but the same can be said of any other people. What distinguishes the Jew is that, for the antisemite, he is these contradictory elements in his character as Jew; for the antisemite they are the essential products of Judaism. An Englishman may be rich or poor, capitalist or communist; the Jew is rich because he is a Jew and poor because he is a Jew, capitalist because he is a Jew and communist because he is a Jew. If there is such a thing as logic, the conclusion can only be that these counts in the antisemite's indictment are not the cause of his antisemitism but the "respectable" mask which it assumes. One remembers Bradley's uncomplimentary description of philosophy as the finding of bad reasons for what we believe on instinct.

There is, to be sure, something in the position and something in

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the quality of the Jew which help to point him out as the mark for this kind of arrow. He is a minority in every community. That of itself would not suffice: who troubles about the gypsies? But he is a minority with a very individual ethos and a very special *Weltanschauung*. He can hardly avoid putting a note of interrogation after every dogma or convention. In Whitehead's phrase, he is the gadfly of civilization. Who can love a gadfly? If you happen to have a passion for civilization as a progressive evolution, you will be grateful and will admire something which drives civilization onward. But how many of us have such a passion? If, on the other hand, your tastes and interests bring you to worship the God of things as they are, you are likely to hate a gadfly of civilization. And who of us has not his conservative side? Salt of the earth and general nuisance—these are but two sides of the medal. When Hitler called the Jews "Bolsheviks" (that was, of course, before he clasped hands with Stalin), he was simply translating Whitehead's phrase into the language of vituperation. The Fuehrer has an instinctive hatred for civilization and its gadflies.

It used to be assumed that love of liberty was natural to man and progress the law of his being. Lapses were recognized, but explained away as aberrations not seriously interrupting the stately upward ascent of society. Today we are not so confident of all this as we should like to be, when we see not simply authority but the dogma of anti-liberty conquering great empires and kingdoms. Some philosophers argue plausibly that slavery is the normal taste of men and freedom the abnormal. If that is true as well as plausible, the gadfly of civilization must be all the more a creature unwelcome and unfortunate.

Be that as it may, nobody will dispute that for many centuries antisemitism has been part of European life. It has ebbed and flowed in strength; it has never utterly died away; and it has always tended to explode into violence. Antisemitism in Western society is like the seismic forces in earthquake lands; the quivering is seldom absent, the calamity seldom distant. There is a kind of law governing its variations: it fluctuates with the tension in the mind or soul of men. When that tension is high, when men are most unhappy, most troubled, most depressed, antisemitism is at its highest; when that tension abates, when there is more of ease and content, antisemitism dies down. The Jews are a barometer on which antisemitism registers the tension of the European mind. It is not surprising that for Jews the nineteenth century should be a golden age and the twentieth purgatory. The age of despair has followed the age of self-confidence.

But what more precisely is the nature of that "tension"? It is the sense of sin. It always lurks in the background of human optimism. It penetrates to the foreground and may overcome the human being under certain external conditions: great convulsions of nature, great wars, great economic disasters. Then the sense of sin clamors for relief; it must be discharged. The ancient Hebrews suffered thus and their lawgiver gave them their relief—the scapegoat. The sins of the people were discharged upon an innocent beast which was sent out into the wilderness to carry them away. So simple and so relatively humane a remedy does not ease the burden of the European three thousand years later. He needs a human sacrifice; his sins must be discharged upon the head of another people; no mere symbolism for him. The ancient Hebrew, when he loaded his sins upon the scapegoat, knew that the scapegoat was innocent and the sins his own. The European must feel that the victim is guilty and the sins are the sins of the victim. Three thousand years, and so much less of humanity, so much less of truth.

But why is the Jew the chosen victim? There are certain obvious reasons. The Jew is in a minority everywhere, and hence there is no danger in making him the scapegoat. Where he is regarded as an alien, he is the more apt to receive the sins of others. But there is a deeper and more powerful, though unconscious, compelling force. What brought the conception of sin into the Western world, what is the most intimately associated with the ethics which breed the tension in natural man? Judaism. Who more meet, then, to be

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the scapegoat than the Jew? Anti-semitism is the European's revenge on the Prophets; it is his protest against the morality of the Bible. Springing from the deep tension in his soul, the relief it affords makes it a psychological necessity.

Antisemitism is endemic in Europe, and the European carries the plague across the globe. Why is the European so peculiarly susceptible? The late Dr. Shmarya Levin, (whose autobiography, a classic of Yiddish literature, has been in part translated into English) used to say that the European Christian cannot forgive the Jew for giving him Christianity. The saying is deep and its meaning has become clearer through Freud's last book, *Moses and Monotheism*. Dr. Freud independently and by the road of psychoanalysis arrived at the same conclusion as Dr. Levin, and this is how he puts it:

We must not forget that all the people who now excel in the practice of antisemitism became Christians only in relatively recent times, sometimes forced to it by bloody compulsion. One might says they all are "badly christened"; under the thin veneer of Christianity they have remained what their ancestors were—barbarically polytheistic. They have not overcome their grudge against the new religion which was forced on them, and they have projected it onto the source from which Christianity came to them. The fact that the Gospels tell a story which is enacted among Jews, and in truth treats only of Jews, has facilitated such a projection. The hatred for Judaism is at bottom hatred for Christianity; and it is not surprising that in the German National Socialist revolution this close connection of the two monotheistic religions finds such clear expression in the hostile treatment of both.

Here then, once again, is the religious taproot of antisemitism, but very different from the one upon which Dr. Parkes lays so much stress. It is not because, as a result of persistent Church teaching, they are "good Christians" that the Europeans are instinctive antisemites. It is because they are bad Christians, in reality repressed polytheists and pagans. Germany has had perhaps a more consistent record of antisemitism than any other country, and it is more than logic-insanity which makes Nazis return to the primitive pagan gods and festivals. In their hearts Germans have always worshiped Wotan and longed for Valhalla.

Is the disease curable? What remedies can be suggested?

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be sound, our concern is with a malady not of the Jews but of the antisemites. The Jews are the victims, not the patients. It has already been indicated that the character of the disease is such that logical refutation of the alleged case for antisemitism is not likely to work the miracle. You cannot reason away a phobia or an obsession: its roots are not in reason. The antisemite's explanations are but pretexts, conscious or unconscious; the causes of his obsession lie down in his psychological depths, impenetrable to the bombs of truth.

It follows that the Jew will get no further by humoring the antisemite, by paying him the compliment of imitation—by what is commonly called assimilation. Apart from the enormous subjective difficulty in the way of the Jew converting himself into a "Christian," he will not by doing so disarm the antisemite. The antisemite's tension of soul and the need to discharge that tension will persist; and the Jew, mask or no mask, will still remain the appointed scapegoat. Indeed, the example of Germany rather suggests that the mask may accentuate the virulence of the onslaught. In no country were the Jews so assimilated as in Germany, and the world knows their reward.

As a special instance of the assimilation error one may note the quaint illusion that Zionism is the root of antisemitism and that if Zionism disappeared all might be well. Antisemitism has a much longer history than Zionism, and has anybody ever heard this offer from an antisemite: "You cease to be a Zionist and I shall cease to be an antisemite"? It is not by offering the sacrifice of their dearest that Jews will appease the Moloch.

Jews have only one sound rule —to live according to the law of their own being in harmony with their own tradition. That will not guarantee them against persecution, but it will preserve their dignity and give them the moral fortitude to bear up against oppression. And they will know that so acting they will continue to play their historic part, at once most ungrateful and most noble, as the gadfly of civilization. A people that would deliberately inflict upon itself division of soul and hypocrisy in the hope of averting the evil decree would be surrendering its title deed to respect.

Is the extermination of the Jews, then, the remedy for antisemitism? In a sense yes and in a sense no. But though all the Jews were killed off, leaving none to harry, the Jews would still continue to live. What they have contributed to civilization, what they have contributed to religion, will still be there, and with it the ten-

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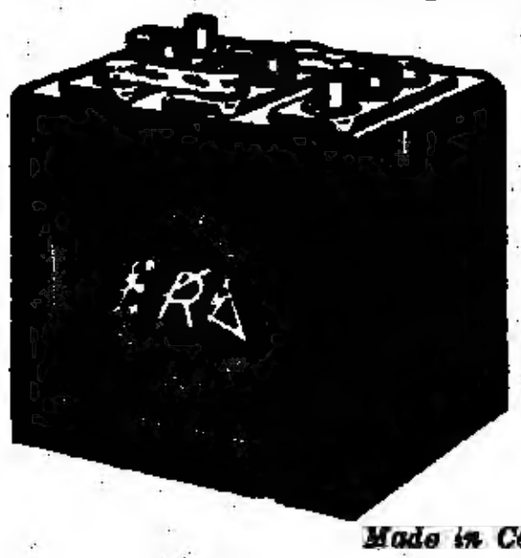

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sion in the European soul. The need for psychological release will persist, and if there are no more Jews other victims will have to be found. To the diseased soul of the antisemite the Jew is really an indispensable convenience. It will not secure ease by the complete murdering out of the Jews. Nor does it seem a wholly practicable expedient. Even Hitler, apart from robbery and torture and murder galore, has not yet got as far as extermination. He wants to drive them out but he wants other countries to receive them, so that the Jews shall be at the same time harried and preserved. Beyond the frontiers of Germany, Christianity has been impregnated by enough of the Jewish ethic to make extermination an unspeakable thought.

There seems to be no other course but for the genuine Christians to make Christians of their still pagan brethren. The missionaries of the heroic ages did their work quickly but not thoroughly. The harvests were immense but the quality poor. A tremendous and imposing fabric was raised swiftly, a powerful institutionalism established; but the foundations were infirm; he facade concealed a dangerous structure. The crises of Christianity—crises of recurring debility, crises of recurring heresy—spring from this original defect. To correct it will be a task of vast labor, infinite patience, zeal without limit. The fruits of such a missionary effort will be garnered slowly at best, and generations will live and die before the leaven appreciably affects the mass.

Why, it may be asked, engage in so difficult, exhausting and doubtful an enterprise, and why do it for the sake of the Jews?

If the analysis attempted here be sound, the crusade will not be for the salvation of the Jews but for the salvation of Christendom. The disease is Christendom's and it is for Christians to judge whether it calls for remedy; but a Jew may be permitted the suggestion that the primary concern of Christendom is perhaps Christianity. If organized Christianity should decline the obligation, men of a liberal understanding cannot.

To be persecuted is bitter enough, but even in the article of death Jews can hold themselves erect. They can die because they have something to live for. But the poison of antisemitism infects the whole society which permits it. There can be no security for civilization, and liberty's tenure is precarious, so long as the field is free to this plague. They misconceive utterly the situation who imagine that the struggle should be the sole concern of the Jews. Victory or defeat will be the victory or defeat of human freedom and human progress.

This article is from the Menorah Journal.

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LET US LOOK FORWARD WITH CONFIDENCE

(Continued from Page Nine)

with courage to carry on in our great task. We must continue to build. The work of building Palestine is an important part of the War Effort today and must go on. Our responsibilities are grave and our duties manifold. As the world enters the third year of the war we must take up our work with greater zeal and resolution than ever before. We have a two-fold duty to Palestine and the Empire. We know that the way may be hard and even more difficult, that even greater demands in strength and sacrifice will be demanded of us, but we are firmly resolved to prove equal to the tasks that lie ahead of us, and are determined to do everything in our power to hasten the day of victory.

In extending greetings to all members of our great organization across Canada, I can only say: be strong and of good courage. At the opening of this new year, 5702, let us look forward with confidence to the bright hope of a better world which surely emerge, for all, from the present conflict.

ANNOUNCEMENT

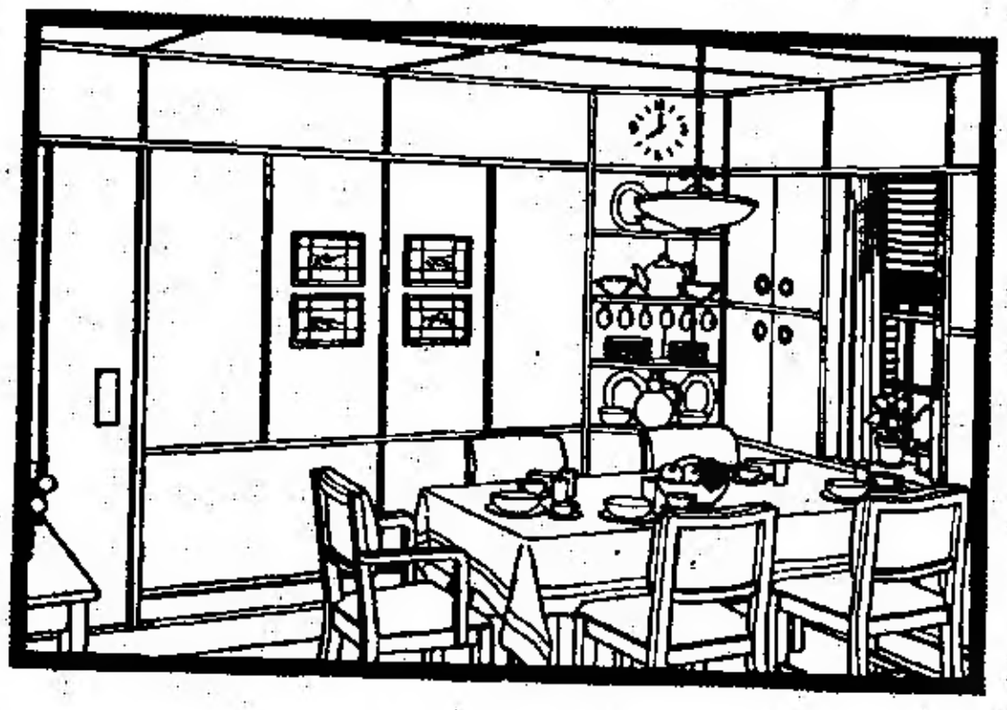
The firm of Rousseau and Begin, Architects, 1 Ferland Street, Quebec City, has built some very fine structures, among them a hospital for the Sisters of Hope at St. Laurent and another for the same group on St. Foy Road, in Quebec City; the Florence Building, St. Joseph Street; Place Guillemette, Crown Street; alterations to the synagogue on Des Prairies Street, and educational and residential buildings in and about Quebec. Mr. Rousseau, who comes of a family that left France to settle on the Isle of Orleans, designed a memorial which the Basilica Committee will erect in Gaspe on the spot where Jacques Cartier first landed on July 24, 1534.

WHAT THOUSANDS OF JEWISH WOMEN DID THROUGH THE CANADIAN RED CROSS

(Continued from Page Eight)

the collection of magazines for the men in the forces. Another spontaneous gesture of co-operation which the Branch received was the donation of some 4,204 articles of clothing for men, women and children, made possible by friends of the members in the clothing manufacturing business.

It is impossible to list the many devoted workers who helped achieve this maginficent record of service or the very able members who directed this work as chairmen of the various committees and departments. There were approximately some 3,000 who worked week in and week out for the cause without any thought of thanks or appreciation. In fact every volunteer worker who assisted felt herself amply rewarded in the thought of the many brave men, women, and children, who were benefited by their efforts. The members welcomed the opportunity to express in deeds their loyalty towards their country and their desire to give their maximum personal service to Canada's war effort, through the Canadian Red Cross.



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Born, at the Jewish General Hospital on September 10th, to Mr. and Mrs. Moe Freiberg (nee Rose Rochwerg, a son.

Born, on September 9th, at the Jewish General Hospital to Mr. and Mrs. R. Moscovitch, 222 Van Horne Avenue, a daughter.

Born, at the Jewish General Hospital, at 9.05 a.m. September 10th, to Mr. and Mrs. Abe Laiken (nee Elsie Strahl), a daughter, weighing seven pounds, two ounces.

Born, at the Jewish General Hospital, on September 9th, to Mr. and Mrs. Charles Steinwald (nee Bessie Vatch), a daughter.

Born, to Dr. and Mrs. Morton Korenberg (nee Sarah Mendelson), on September 9th, at the Jewish General Hospital, a son, still-born.

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THE NEW YEAR SUGGESTS NEW PLANS

(Continued from Page Five)

foster day care it is called—from developing to the extent to which it is needed.

Tom, Dick and Harry will also be subjects of concern when the war is over. Tom, because he has been overseas, and has returned home with an altered outlook. Finding his old job irksome, and longing again for an outdoor life, he is apt to take to the road and become a homeless transient. Dick, because he was married when his job at a munitions plant paid well, and because he has incurred many debts which are apt to overwhelm him when his job is over. Harry, because he was not physically fit for active service or for a permanent job when jobs were a "dime a dozen," and he has grown embittered and on the alert for a fight—an attitude which brings him into conflict with his family and the law.

Tom, Dick, and Harry are the young men of today. Their problems will be just as severe as were those of the young men of the twenties and thirties, who experienced the last war's social upheavals. However, today there are social workers who have been dealing with Tom, Dick and Harry since their early boyhood, and can understand and help them to find their way through the post-war situations which throw them off their balance.

Perhaps the greatest of all social problems facing this country when the war is over, will be the refugee problem. Mr. James G. McDonald, Chairman of the President's Advisory Committee on Political Refugees, states that once the war is over, the problem of refugees will be the largest the world has ever faced. Its solution will be one of the basic tests of the capacity of the nations to make a real peace. As Jews, this will be our greatest problem. There are about 4,300,000 Jews in Continental Europe, exclusive of those within the Soviet Republic —and almost all are going through unparalleled suffering and persecution. While emigration will be the solution for many European Jews, hundreds of thousands will have to be assisted to re-establish themselves in their native countries. Money and leadership will be needed from the Americas to help these people to become once again self-respecting, self-supporting individuals.

Most people are "learning to give" during this war. They are responding generously to war and local welfare appeals realizing that both are essential to victory. Increasingly greater responsibilities will have to be shouldered as the war continues, and when it draws to a close. However, pity and money are not enough. Wise leadership is essential so that established communal programs will not be overlooked in a world throbbing with new pains, and to make certain that new wounds are healed with a knowledge of modern developments. We have learned much in the past twenty-years and in the light of this knowledge we must plan for the future and meet its needs.

As another New Year begins for us, we must stand ready to meet emergencies and new calls for service.

During the first six months of 1941, 333 new firms were registered with the Palestine government in various branches of trade and industry.

Why Children Leave Home

By Helen Palca, Of The Toronto Jewish Child Welfare Association

Mrs. Rose was happy and proud, happy in spite of the fact that she was losing Sammy, because she had been fostering a hope. For years Mrs. Rose had been building up a tie between Sammy and his own mother. What did it matter to Mrs. Rose that the doctors had said that Sammy's mother would never leave the sanitarium? Or that Sammy's father had felt that his child's mother would never be able to care for their son again? Mrs. Rose had thought differently.

As long as Sammy's mother was alive, and as long as there was a possible hope of her recovery, Mrs. Rose carefully preserved a bond between the mother in the sanitarium and the son who had been given to her care. For Mrs. Rose was a foster mother who took her responsibilities seriously. She remembered well the day when the Jewish Child Welfare Association worker first told her about Sammy.

His mother was already in the hospital. The boy was living with a poor family in a slum district, neglected and forgotten by his father. When left with this family, the boy had been told by his father to pretend that he was a Roman Catholic. Friends of his mother heard of Sammy's plight, and thoroughly aroused, reported the father to the Jewish Child Welfare Association.

It was then that Mrs. Rose had been asked to help, asked to give Sammy a real home, until some time when his own mother could provide for him, if this would ever be possible. And now this time had come and Mrs. Rose was a happy and proud woman, indeed. She would be losing Sammy, but in him and his mother she would have two grateful friends for life.

If there are other women like Mrs. Rose, who have faith and heart, and wish perhaps to supplement their income, the Jewish Child Welfare Association would like to hear from them as there are other Sammys who need homes.

HOW CAN WE BEST PLAN OUR LOCAL SOCIAL SERVICES IN WAR TIME?

(Continued from Page Thirteen)

to those who gave and those who were obliged to seek aid.

The Board of the Baron de Hirsch Institute suggested as far back as 1912 that a co-ordination of relief and service be effected. They were instrumental in forming the Citizens' Committee, representing the various Jewish societies. This Committee decided that application for a Charter be made, and on March 16th, 1916, the Federation of Jewish Philanthropies was duly established under an Act of incorporation which constitutes Chapter 101 of the Quebec Statutes. It did not begin to function actively until 1917, with the following constituent members:

The Baron de Hirsch Institute (Family Welfare Department and Legal Aid Department); Mount Sinai Sanatorium; Ladies' Hebrew Benevolent Society; Herzl Dispensary & Hospital; Montreal Hebrew Orphans' Home; Montreal Hebrew Sheltering Home; Ladies' Jewish Endeavour Sewing School; Young Women's Hebrew Association; Hebrew Young Ladies' Sewing Society. Beth Israel Day Nursery & Infants' Home; Hebrew Ladies' Aid Society; Friendly League of Jewish Women.

As the work of Federation progressed, the benefits of co-ordination became more and more apparent, and effort was made to harmonize the work of its various departments and to elaborate ways and means of improving the organization. Late in 1923, a Business Men's Council was formed, whose function it was to give year-around attention to fund raising for philanthropic purposes. Since that date, Federation has made some outstanding accomplishments. In the fall of 1920, the building of the Hebrew Orphans' Home was purchased. In 1937, the Neighborhood House, a settlement house giving recreational opportunities to children in the district, was added to the list of constituent societies of Federation. In 1928, a magnificent Home for Aged People was built. In 1930, an outstanding contribution was made in the community by the erection of a new building to replace the old Mount Sinai Sanatorium. Further, in October 1938, the Child Welfare Department was established, providing a comprehensive child welfare program.

The steady growth of Federation's contributions and disbursements can be illustrated by a glance of its expenditures to date:

1920 —	$193,189.77
1921 —	213,622.81
1922 —	192,522.42
1923 —	177,504.60
1924 —	188,125.06
1925 —	199,021.33
1926 —	211,230.51
1927 —	241,756.63
1928 —	272,357.24
1929 —	329,017.70
1930 —	296,899.50
1931 —	361,196.94
1932 —	477,044.74
1933 —	597,086.45
1934 —	294,570.05
1935 —	282,576.02
1936 —	292,424.69
1937 —	314,207.84
1938 —	324,496.06
1939 —	309,744.00
1940 —	314,045.00

The time has come, however, when Montreal finds it necessary to again consider a merging of social services to effect greater economy and to consolidate the work of the agencies serving the needy. To bring this about, the formation of a Welfare Fund has been deemed advisable. This was discussed by leaders of organizations in the community and the consensus of opinion was that it would be impractical this year, because of the time factor, to initiate such a move. It was felt necessary, however, to effect a much needed co-ordination of at least a few of the services.

Until this year, the Federation of Jewish Philanthropies of Montreal, the Jewish General Hospital and the United Jewish Refugee and War Relief Agencies (which includes the Joint Distribution Committee) held separate campaigns. This year, these three of the principal fund raising campaigns conducted annually by the Jewish community of Montreal, will merge into a joint appeal, which is to be held from October 15th to October 25th. The normal budget of these agencies is over $500,000.00. This will establish a combination of appeals, of which the Federation of Jewish Philanthropies is the pioneer, being twenty-three years old. The Jewish General Hospital opened its first appeal in 1934 as a non-sectarian hospital. The United Jewish Refugee and War Relief Agencies was formed two years ago and concerns itself mainly with aid to refugees in Canada and abroad.

This new joint effort has met with the approval of the agencies concerned and is intended to effect economy and minimize duplication of effort. The Jewish community in Montreal gives its blessings to this combined organization of forces to help the Jewish needy at home and abroad.

Recently, Ottawa has sent out an appeal to 167 centres with a population of over 500,000 to get together in planning and financing their charitable appeals for 1942. It was suggested that these community service appeals would be made under the general slogan "Hold Fast for Human Welfare" with the national symbol a golden torch on a red maple leaf — the Spirit of Charity Aflame in the Heart of Canada.

This move to co-ordinate the various welfare funds in the autumn months has been given the approval of the Finance Minister, Mr. Ilsley and Honourable J. T. Thorsen, Minister of National War Services.

This suggestion prescribes partnership and planning and deserves the utmost consideration of those who are responsible for charitable appeals. It is incumbent on each agency to organize their efforts in such a way as to assure the maximum of co-operation and the raising of the necessary funds in as economical a manner as possible. An all-out effort of the community chests and councils to develop widespread citizens' interest and action in establishing unified appeals for the financing of voluntary welfare services is needed now as never before. The Jewish welfare organizations in each community will no doubt respond to this national appeal for planning of voluntary welfare services.

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Whence Will Come My Help?

By Rabbi S. Herschorn, Of Beth David Synagogue, Montreal

A devastating war is shaking the world in its mad convulsions, evil forces are loose and raging furiously over entire continents, liberty is crushed and life has lost its meaning, yet, men and women all over the world, far and near, or even on the actual battle zones, cherish in their hearts an inarticulate hope that the present misery is only a prelude to a bright and happy future.

It is a hope that has already turned into a belief that as soon as victory will be achieved, a new era will be ushered in. Not only material prosperity will be given to the world, but also a new and unprecedented form of human relationship, based on idealism and virtue. All the nations will live in peace and comradeship ever-after, as something will have to be done to prevent the recurrence of such a catastrophe. Hopes are also high for a complete solution of our social and economic problems.

Both capital and labor expect a happy solution for their conflicting issues. Capital looks forward for a world free from tariffs and trade-barriers, with unlimited opportunities for free enterprise; labor, on the other hand, looks forward to the time when trade-unionism will be the dominating factor in planning, regulating and controlling the production and distribution of all our necessities with the elimination of the privileges of the few.

Thus, every nation and every class expects the next peace-treaty to bring about not only a return to the pre-war conditions, but also substantial gains for the safety, security and well-being of those concerned. We, Jews who were the first to be at war with Hitler, who slated us for complete annihilation, a policy ruthlessly pursued by his hordes wherever they goose-step in, are in a different state of mind. Realising that a Hitler victory, God forbid, would be the greatest danger in our history, we are so absorbed in our efforts and prayer for Hitler's "mapolo" that we do not see anything beyond that. Yet, we too should remember that without definite gains in the status of and security for the Jewish existence on this world, a mere return to the pre-war conditions would constitute the greatest Jewish defeat of the war.

We should be very careful in accepting the belief that panzer-divisions and flying fortresses alone can bring the millenium to the world without a long and painful struggle for the spiritual and moral uplift of the character of mankind. We should remember that the world is full of anti-Jewish poison, and even with the best solution of the Palestine problem, the position of millions of Jews in Europe and even in other lands, would be like that of the sheep among the lions. The historical curse of our "Golus," that our existence depends upon the tolerance and goodwill of other people, should after this war be removed once and for all. The policy of the allies, as expressed by the eight points declaration of the meeting at sea, is to strengthen the sovereignty of each nation in contrast to the Hitlerian policy of a "new order" under the Nazi heel.

We may well imagine that at the Peace conference the representatives of the nations like Rumania, Hungary, Slovakia and others, will as in 1918 claim to include under the dominion of their respective governments certain provinces inhabited by Jews for centuries, on the ground that a number of their nationals live there. At the end of the carving up of Europe the problem of the Jews will probably come up and all the representatives, tired and eager to rush home, will undoubtedly give some promise to respect the rights of the Jewish nuisance, beginning to calculate, in their minds right there and then, by how many millions or thousands of Jews they have too many.

The Jews, having the same right to live in Europe as the Slovaks and Hungarians and others, should be given one or two of the internationally contested provinces such

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as Bessarabia and Bucovina, to be governed as a Jewish state, allowing Rumania to withdraw their few Moldavanians from there in exchange for the Jewish population from Rumania Proper. They would gladly leave their Rumanian paradise to go to the new Jewish state. Never mind historic rights. The Jews have the same rights on the provinces of the former Austro-Hungarian Empire as the other nation of that Empire. The same method should also be applied to settle our relations with other European nations who think they have too many Jews. We doubt, however, whether such plan will even be given a hearing, and so our future will still remain insecure in a world that became more hostile to us than ever before.

Can democracy be our security? Democracy assures that the will of the majority of the people shall rule the land, but who can assure that this "will" shall be favorable to us? At her best, Democracy can not prevent even the printing and distribution of anti-Jewish literature. No wonder that Prime Minister Churchill, an outspoken friend of the Jews, in his prophet-like message of "Do not despair" addressed to the Norwegians and all other enslaved nations in Europe including even the Luxemburgers, could not include the Jews in his message. He certainly realised that our tragedy is much greater than that of the others and that the help he was heralding for the others is not yet the help for us.

And so, the question remains: Whence will our help come? One of the 13 Articles of Faith is: Ani-Maamin bevias Amoshiach", I believe in the coming of Messiah. For a considerable time past the Jews have tried to evade the implication of the "Ani Maamin", looking for some substitute to the ideal of Messiah. There were times when some Jews believed in Haskolo as a substitute, others in a political or social revolution. Many pin their Ani Maamin on the Balfour Declaration, the world proletariat etc. The current substitute of today is Democracy. Yet a religious Jew still clings to his old Messianic belief.

The blowing of the Shofar on Rosh Hashonah is to remind us of the Shofar of the Messiah. It serves to us as a warning not to accept any substitute for the hope of a real salvation at the hands of the Almighty. In the light of current events such a warning is both timely and true.

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Commentaries

(Continued from Page Three)

just and enduring peace?—they ask. Perhaps this hour is what the Jewish mystics designated as "Tohu Utohu," a period preceding the coming of the Messianic age. In this "twilight hour" we Jews must remember that our fathers were the first to draw the battle-lines in this gigantic struggle between man and brute. We hold in guardianship a way of life that spells justice for all. In this bloody, hate-torn, cruel world, we in the tradition of the New-Year ritual, sound again the ageless, deathless call to religion and ideals. For the solution to world order and accord is not merely economic; neither is it military or diplomatic but fundamentally religious. Mobilize we must military and industrial power, but let us not forget the dire need for the mobilization of spiritual power as rooted in the Eternal God. We Jews who in countless ages past emphasized spiritual force, we Jews whose very survival is a testimony to the power of the spiritual force, gathered in our synagogues on these holy days call upon men to build at last The Kingdom of God upon earth.

The Lord of all did reign supreme
Ere yet this world was made and formed.
When all was finished by His will
Then was His name as King proclaimed.
And should these forms no more exist
He still will rule in majesty,
He was, He is, He shall remain;
His glory never shall decrease.

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Social Notes—Montreal

Mrs. Stephen Tanburn, who visited her parents, Mr. and Mrs. Peter Bercovitch, Cote des Neiges Road, has returned to New York.

Miss Mary Vineberg, Sherbrooke Street West, spent a week at Morrisburg, Ontario.

Mrs. R. A. Jacobs and daughter, Harriet, of Ste. Agathe, spent a few days with Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West.

Mr. and Mrs. Hugo Rubinovich, Academy Road, accompanied by Miss Freda Rubinovich, Clarke Avenue, motored to Ottawa to be a guest at the bar-mitzvah of their cousin, Kenneth Ritt.

Greville Janner, Kensington Avenue, has left for Lennoxville, to resume his studies at Bishop's College.

Miss Annabelle Goldfine, Sherbrooke Street West, has returned from Toronto and Western Ontario, where she spent a two weeks' vacation.

Ned Jassby, who visited his mother, Mrs. M. Jassby, and other relatives in Montreal for several weeks, has returned to Los Angeles.

Dr. and Mrs. Arthur Fremes have returned from St. Hyacinthe and are living with the latter's parents, Mr. and Mrs. Jules Heim, Drummond Street.

Miss Veronica Purtle, Lincoln Avenue, spent two weeks visiting her mother, Mrs. G. Davidson, in New Jersey.

Michael Tarsh, Kensington Avenue, has left for Lennoxville, to resume his studies at Bishop's College.

Montrealers present at the reception given in honor of the bar-mitzvah of Kenneth Ritt, son of Mr. and Mrs. Simon Ritt, Daly Avenue, Ottawa, were: Mr. and Mrs. E. Elias, Boris Elias, Alexander Elias, I. M. Rubinovich, Mr. and Mrs. Sigmund Rubinovich and their son, Joel, Mr. and Mrs. Paul Silverstein, Mr. and Mrs. Moe Kushner, Max Rubenstein, Mr. and Mrs. Boris Sobol, Miss Suzanne Sobol and Joseph Sobol, Mr. and Mrs. Henry Leopold, Mr. and Mrs. J. Sourkes, Gregory Saunders, and Mr. and Mrs. J. C. Zacks and daughter, Miss Vivian Zacks, who are taking up residence in Toronto.

Ben. Saul, Kent Avenue, left for an extended trip to California.

Mrs. Melvin Chorney, Grovehill Place, has returned from the Laurentian Mountains.

Miss Mona Glickman, Northcliffe Avenue, was at Wooden Acres, St. Adolphe de Howard.

Miss Beatrice Stattner, Hingston Avenue, has returned after spending several weeks in Toronto visiting relatives and friends while a guest at the home of Rev. S. Herman.

Miss Grace Vineberg, Prudhomme Avenue, is spending a few days at Four Seasons' Lodge, Ste Agathe.

Miss Anna Vineberg, of Ottawa, spent several days as the guest of her sister, Mrs. Leo Feldman, Vendome Avenue.

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Mr. and Mrs. Malcolm Kirschberg, Decarie Boulevard, have returned after spending ten weeks at St. Donat.

Mr. and Mrs. Samuel Palef, of Ottawa, visited the latter's parents, Mr. and Mrs. Max Crelinsten, Coolbrook Avenue.

Mrs. L. Lapin, Girouard Avenue, has returned from St. Faustin.

Mrs. Marcus Perlman, Musset Avenue, gave a luncheon presentation in honor of Miss Sonia Liverant, bride-elect. Others present were Mesdames Frank Gabbe, Joseph Liverant, J. Perlman, H. Zaritsky, A. J. Rosenstein, M. Stitt, J. Hollander, and Miss Nadja Liverant.

Miss Dorothy Goichman, Esplanade Avenue, and Miss Freda Toulch, Waverley Street, have returned from a cruise to Murray Bay.

Mr. and Mrs. Charles Sacks and sons, Herbert and Jerome, formerly of Winona Drive, Toronto, are taking up residence at 6277 de Vimy Avenue.

Mrs. Jack M. Heller and daughters, Manya and Annette, Stuart Avenue, have returned from North Hatley where they spent the summer.

Mrs. J. Richer, Maplewood Avenue, is spending the holidays at Cornwall, Ontario.

Miss Annette Phillips, Jeanne Mance Street, will spend the holidays visiting her mother, Mrs. J. J. Phillips, of Cornwall, Ontario.

Mr. and Mrs. L. Lutsky, Papineau Avenue, entertained at dinner in honour of Mr. and Mrs. J. Lutsky, of Brooklyn, N.Y. Those present were Mr. and Mrs. M. Mishkin, Mr. and Mrs. I. Weingarten, Miss Lily Kligman, and Leo Lutsky.

Milton Kurz, of New York, was the guest of Mr. and Mrs. M. Jacobson, Jeanne Mance Street, for a few days.

Mrs. C. Jacobson, of New York, is visiting her brother-in-law and sister-in-law, Mr. and Mrs. M. Jacobson, Jeanne Mance Street, for a few weeks.

Mr. and Mrs. Joseph Lutsky, of Brooklyn, N.Y., are visiting their son-in-law and daughter, Mr. and Mrs. L. Lutsky, Papineau Avenue, for the high holy days.

Stopping at Lakewood Lodge, St. Donat, were:— Mr. and Mrs Dudley Mendels, Mr. and Mrs. I. Bloomfield, Mrs. J. Goldstein, Mr. and Mrs. N. Lippert, Misses Janet Mendels, Anne Lewis; S. Wolepor, Sydney Cohen, Herbert Friedman, Harold Leavitt, M. L. Mintz, Dr. Morris Sharp, of Foxboro, Mass., Melvin B. Steinman, of New York, Stanley Davis, Samuel Lieberman, Bernard Lieberman, and Dr. D. Rothschild, of Foxboro, Mass.

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The marriage of Eva, eldest daughter of the late Mr. and Mrs. A. Goldschlager, of Montreal, to Stanley, son of the late Joseph Buski, of Lwow, Poland, and of Mrs. Sophie Buski, of Victoria, B.C., took place at Vancouver, B.C., on August 30th.

Bacal-Dolgy

The wedding of Miss Muriel Dolgy, daughter of Mr. and Mrs. P. Dolgy, Grey Avenue, and Henry Bacal, son of A. Bacal, Vendome Avenue, and the late Mrs. Bacal, took place in the Salle Doree of the Mount Royal Hotel on Sunday evening, August 17th, Rabbi Charles Bender officiating, assisted

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by Rev. H. Semiatin. Given in marriage by her father, the bride wore a gown of blue crepe, made on princess lines with a draped bodice, and long, tight sleeves. Her veil of blue tulle illusion was held in place by a coronet of seed pearls and she carried a bouquet of lilies and bouvardia. Her sister, Miss Riva Dolgy, was made of honor, gowned in dusky rose crepe Elizabeth, and carried a bouquet of tiger lilies. The bride's mother wore a gown of dove grey crepe, with small hat of American Beauty velvet, and corsage of orchids. The bridegroom's sister, Mrs. M. G. Solomon, was gowned in blue crepe, with a small velvet hat to match, and corsage of white gardenias. Louis Bacal, brother of the groom, was best man. A dinner was given. Mr. and Mrs. Bacal will take up their residence at 4885 Queen Mary Road.

Sadinsky-Craft

The marriage of Molly, youngest daughter of Mr. and Mrs. Hyman Craft, Querbes Avenue, to Joseph Sadinsky, eldest son of Mrs. R. Sadinsky, and the late L. Sadinsky, of Ottawa, took place on Sunday evening, September 7th, in Chevra Kadisha Synagogue, Rabbi S. Herschorn officiating. The choir sang throughout the ceremony. "O, Promise Me" was sung as a solo. The synagogue was decorated with peach colored gladioli and white ribbon. The bride was given away by her father. Her gown was of white satin, with sweetheart neckline, buttoned down the back with tiny satin buttons, and had long, fitted sleeves finishing in points over her hands. Her veil of tulle illusion, finger-tip length, was held in place by a cluster of white rosebuds. She carried a white bible covered with white rosebuds, falling into long streamers of rosebuds. Miss Edith Sadinsky, sister of the groom, was the bride's maid of honour, wearing a gown of pink chiffon, and a cluster of blue cornflowers in her hair which held a shoulder-length pink veil. She carried a nosegay of multi-coloured flowers. The bridesmaids, Misses Mildred and Adelaide Sadinsky, sisters of the groom, and Misses Molly Spunt and Ethel Rabinovitch, cousins of the bride, wore pastel-shaded blue chiffon and taffeta. Their pink shoulder-length veils were held by pink flowers in their hair and they carried nosegays. The flower girl was a niece of the bride, Hinda Craft, who wore a dress of pink taffeta, with tiny pink roses in her hair, and carried a nosegay with blue streamers. The groom was attended by his brother, Edward Sadinsky as best man. The bride's mother wore a gown of mauve crepe, with hat and veil to match, and a corsage of American Beauty roses. The groom's mother wore a gown of black and turquoise crepe, with turban to match, and a corsage of American Beauty roses. There were eighty out-of-town guests, among them the bride's two sisters and brothers-in-law, Mr. and Mrs. George Freedlander, of Kingston, and Mr. and Mrs. Herbert Moslon, of Ottawa, and Mr. and Mrs. A. Sadinsky and Miss Helen Rabinovitch, of Elmira, N.Y., uncle and aunt of the groom. Covers were laid for two hundred guests. Mr. and Mrs. Joseph Sadinsky are spending their honeymoon motoring through Northern Ontario. Going away the bride wore a grey tailored suit, with black accessories. Mr. and Mrs. Sadinsky will take up residence at their home, 223 Goulbourn Avenue, Ottawa.

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POT ROASTED CALF TONGUES

two or more calf tongues — salt, pepper, paprika
one onion — fresh or canned tomatoes

Parboil tongue in water to cover for half hour. Skin and put back to cook with small quantity of the water, onion, tomatoes to taste and seasoning. Fat may be added. Cook slowly in covered pot on top of stove until tender.

Mrs. J. D. Cadesky,
34 Austin Terrace, Toronto.

CHILI SAUCE

eighteen large, ripe tomatoes — two tablespoons salt
six large white onions — one pint vinegar
one cup white sugar

Chop all vegetables fine. Cook all ingredients for one hour and bottle. Green peppers and celery may be added to taste.

Mrs. M. A. Perlman,
4082 Marcil Avenue, Montreal.

ENGAGEMENTS

Mr. and Mrs. M. Bernhut, Hutchison Street, announce the engagement of their daughter, Norma, to Harry, son of the late Mr. and Mrs. S. Litwack.

Mr. and Mrs. B. Swetsky, of St. John, N.B., announce the engagement of their youngest daughter, Pearl, to Joseph, twin son of Mr. and Mrs. Frank Steinberg, St. Joseph Boulevard West. The marriage will take place in Montreal on November 30. Miss Swetsky is on the nursing staff of the Jewish General Hospital.

Mr. and Mrs. P. Slutsken, Park Avenue, announce the engagement of their youngest daughter, Jean, to Sidney, son of Mr. and Mrs. A. M. Ostrovsky, Edward Charles Street.

Mr. and Mrs. Louis Segal, Jeanne Mance Street, announce the engagement of their daughter, Sarah, to Edward, son of Mr. and Mrs. Sam. Rosenthall, Hutchison Street.

Mr. and Mrs. W. Fine, Van Horne Avenue, announce the engagement of their daughter, Sadye, to Stanley, son of Mrs. G. Vineberg, Park Avenue.

The engagement of Jean, daughter of the late Mr. and Mrs. Louis Mendell, to Moses M. Fine, son of Mr. and Mrs. W. Fine, Van Horne Avenue, is announced.

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In a wild scene reminiscent of war dances performed by half-wild American Indians on the warpath, uniformed Nazi troops danced about a bonfire made of Jewish volumes. The scene of the book burning was the Mapu Library in Kaunas, the largest and oldest Jewish library in Lithuania. The demonstration was ordered by Commissar Heinrich Lohse. High German officials watched the orgy, while a military band played.

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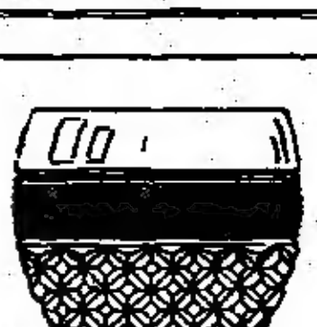

• MONTREAL MEETINGS •

• **Federation of Polish Jews:** For the sixth year Kol-Nidrei eve appeals will be made in all congregations in Montreal and in the provinces for overseas relief, led by Rabbi Hirsch Cohen, H. Wolofsky, Lazarus Phillips, K.C., A. Raginsky, Sr. To the treasury of the United Jewish Refugee and War Relief Agencies and for direct relief work for war-stricken Jews and Jewish refugees, the sum of $38,307.28 was sent. With the assistance of the Jewish Immigrant Aid Society, 26 bales of clothing, weighing about 21,000 pounds, and a case of shoes were collected and sent to England where some of it was distributed among refugees there, and the balance was sent recently from England to refugees in Siberia, Russia. The Ezra Ladies' Society, whose aim is to get funds, collected $2,814.17. Over 1800 applications were made out by Jews in Canada who wanted to trace their relatives in Nazi-occupied countries, and over 1300 replies were received. The Polish Jewish leader, Dr. Isaac Schwarzbart, member of the Polish Government in exile in England, intervened to have the Polish Government assist financially Polish Jewish refugees in Palestine and Portugal.

• Rabbi Martin M. Perley, son of Mr. and Mrs. B. Perelmuter, Maplewood Avenue, was appointed executive director of the Leo N. Levi Memorial Hospital and leader of the Temple in Hot Springs, Ark. He replaces Rabbi A. B. Rhine, who held this position for forty years. Rabbi Perley was director of the Hillel Foundation of the University of Indiana and for a few years was leader of a congregation in Melbourne, Australia.

• **Eastern Division,** Canadian Jewish Congress: Recruiting in the district of Montreal is being stimulated in keeping with Congress activity throughout Canada. A conference held here by leaders of the locals of the International Ladies' Garment Workers' Union and Amalgamated Clothing Workers' of America discussed recruiting. B. Shane was chairman. Y.M.C.A. is organizing its younger members into smaller groups for the work. Next of Kin groups is helping this activity. Recruiting station at 5054 Park Avenue.

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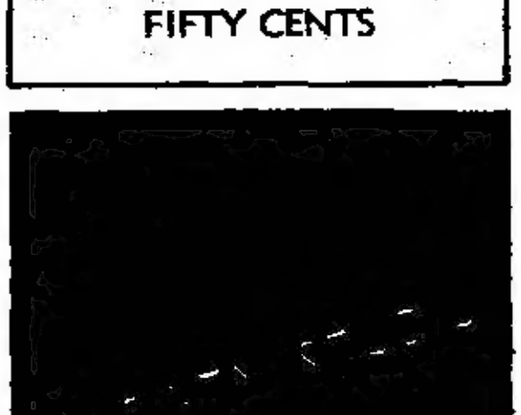

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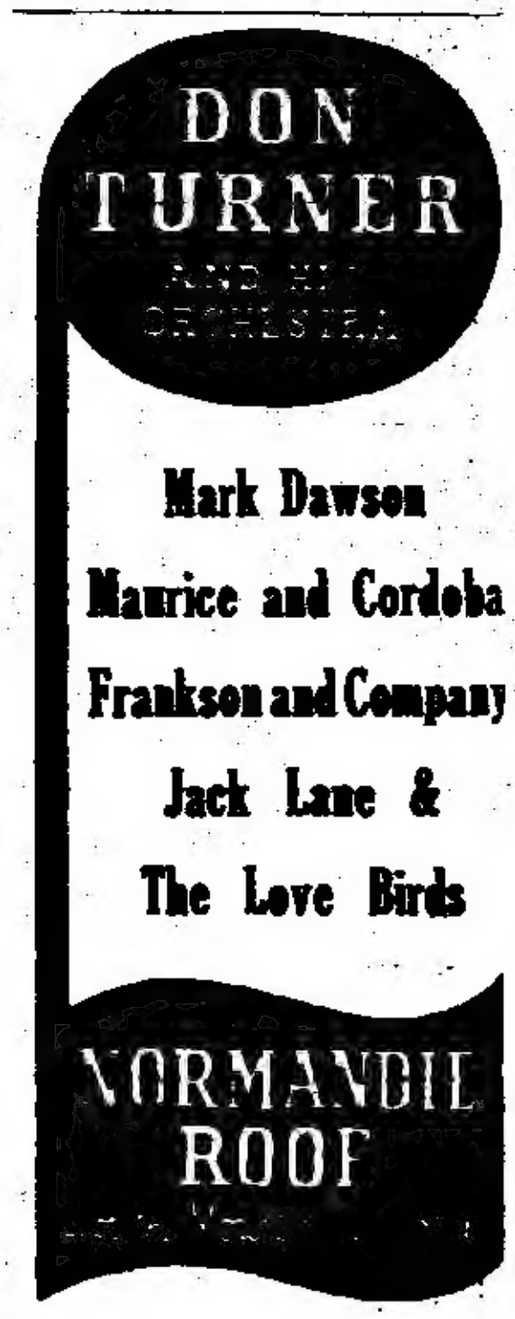
The growing tension between the German and Argentine governments was heightened by the arrest of 35 persons, including German nationals and Nazi sympathizers, in a clean-up of elements inimical to Argentine independence.



A Refugee Rabbi Expresses Faith In The Eventual Rescue Of Jewry

By Rabbi Heinz Fischel, Refugee Camp N, Sherbrooke, Quebec

(The writer of this article is an internee in Canada, one of those who found refuge from Nazi oppression in Britain and were transferred to camps in this country.) Attempts have often been made to formulate the essence and postulates of Judaism in a single sentence. They are summed up in the words of Micah: "It has been told thee, o man, what is good, and what the Lord doth require of thee, only to do justly, and to love mercy, and to walk humbly with thy God." No less impressive is the answer which Hillel gave to the heathen who desired to be taught the Torah during the time he could stand on one leg: "Thou shalt love thy neighbour for he is like thyself; this is the whole Torah; all the rest is explanation. Go and learn!"

If we, today, try to formulate anew the meaning of Judaism, we may define Jewish faith as the attempt to live a life of paradox. This view is borne out by both Jewish fate and Jewish attitude towards it.

Throughout our history, we have been the few who have had to stand up against the many, but we never could be convinced that sheer majority, overwhelming numbers, widespread acceptance of ideas are decisive on the strength of their numerical weight, that ethical conceptions or religious forms ought to be reshaped or abandoned on account of temporary pressure. Judaism in the Ancient World defended its belief in the invisible God against a world which created images and worshipped them. Judaism, against the general trend of this scientific age, holds, as it always has held, that there are ideas and commandments which cannot be neglected, overlooked or discarded by any development or difficult situation: ideas and commandments which cannot be belittled, become relative, antiquated or meaningless in an age which claims to transform the value of all things.

Judaism always believed that true greatness and decisive value are not necessarily to be found within spotlights of world history, in the strife and struggle of nations, but rather in the faith of the unknown, unnamed individual. The faith and deeds of the simple shepherd, Abraham, were incomparably more decisive than the exploits of the kingdoms of that time. The Jew was always prepared to do deeds, to observe religious laws which served no material purpose, secured no personal advantages and were not witnessed by the crowd. Today, under changed circumstances and hence with new significance, Jews are again endeavouring to live up to religious commands even if afflicted by warfare and oppression in German-occupied territory, or deprived of their freedom in internment camps all over the world, or in freedom, but hunted by the rhythm of a noisy and breathless world.

The Jewish people, persecuted, facing catastrophe after catastrophe have never given up their belief that they will survive, and although weak and exposed to every attack, have felt certain of eventual rescue and help. They have often found comfort and hope without even a glimpse of what ordinarily forms a basis for hope and reassurance: signals of approaching help in the surrounding world. As the climax of this paradoxical attitude, the Jews, humbled and despised, experiencing man in his crimes and vices, have never become desperate and embittered, a fertile soil for thoughts of vengeance; they never lost their faith that man is created in the divine image and that it is worth while not to despair of man. Facing a cruel and disillusioning world, we have nevertheless preserved our idealism. Cut off from our land of origin, Erez Yisrael, our love and affection have been centering on this land which we lost but which has remained a focus of religious thought, one of the chief components of our religious universe, until it recently entered a new phase of importance.

However, the characteristics of a life of paradox are not exhausted by those aspects. There is a marked discrepancy between ideals and reality in the life and bearing of the Jewish people; a contrast between obligation and actual achievement. In the same degree in which the Jewish people can claim a history of heroic faith, it must own that its history is one of desertion and failure. The Book of Judges and the books of the prophets are living evidence of the discrepancy between ideal and reality. Again and again, the Jewish people have cast off the "Yoke of the Kingdom of Heaven" and become estranged to its heritage and aim. Yet the Jew was aware of his erring and failures. When he could not return by his own strength and endeavour, he at least found the words of prayer of our Yomim Nauroim: "And now, spread Thy fear over all Thy works." When he was weighed down by adversity, he did not utter accusations, but considered himself guilty whoever the really guilty one may have been.

To face two extreme opposites at the same time is indeed the characteristic of a life of paradox. One is stern reality, the fate of the Jewish people, the other is the religious ideal of Jewish faith, not a utopia to which to escape from the complications of life, but a strong and fundamental corrective of life and at the same time a source of hope and strength.

Jehudah HaLevi, the medieval thinker, recognized this profound paradox of Jewish life when he compared the position of the Jewish people in the world to the function of the heart in the human body. The heart is both the strongest and weakest organ of the body. Every disease affects the heart first, but the heart is also the center of defence and strength to defeat it. The Jewish people is affected first by every disorder and problem of this world, but must instantly and continually arouse and further the effort to settle it.

May our generation, too, find the strength to live this life of paradox which is as difficult as it is consoling and strengthening on account of that same difficulty. It is our task to express in thought and deed the paradoxical aim to bring this world under the "Yoke of the Kingdom of Heaven."

• MONTREAL MEETINGS •

• **Eastern Division, Canadian Jewish Congress:** Soldiers, sailors and airmen are expected here on high holy day leave from out of town, and requiring hospitality in Jewish homes. Any persons who are able to offer their homes for meals and hospitality for the two days of Rosh Hashonah and for Yom Kippur get in touch with the War Efforts Committee, 1121 St. Catherine Street West, or PLateau 6861, William Abrams, secretary.

Establishment of an ORT training school for refugees in Shanghai, China, was announced by George Backer, of New York, president of the American ORT Federation. The school is supervised by a committee of Shanghai Jews. It is the second ORT institution outside Europe, the first having been established in Buenos Aires, Argentina, last Spring. China thus becomes the tenth country in which ORT (Organization for Rehabilitation and Training) operates trade schools, workshops and farm centers. The Shanghai school started with three courses, carpentry, locksmithing and electrical work, and can accommodate 220 men. Another building is being sought for a womens' school. In Europe, including ghetto districts and refugee camps, ORT institutions are functioning in France, Great Britain, Germany, Poland, Switzerland, Hungary, Bulgaria and Rumania, where in 1940 more than 20,500 men, women and young people, refugees and other war victims, benefited through ORT's program. Most of the funds for this work are raised in overseas welfare drives in cities throughout America.

The current grape harvest, concluded in August, yielded about 5,200, it is reported at the wine-presses at Rishon Le Zion.

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Mr. and Mrs. J. Stillman
and family,
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Mr. and Mrs. B. Stone
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Mr. and Mrs. E. Takefman
and family,
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and family,
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and family,
14 Dewson Street,
Toronto, Ontario.
Extend to all their friends and relatives their best wishes for the Holy Days.

5702 A HAPPY NEW YEAR 1941
Mrs. and Mrs. S. W. Weber
and family,
1572 Van Horne Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes for the Holy Days.

DEATHS

Jacob Silverman died at his home, 712a de l'Epee Avenue, on Monday, September 15th. He was the husband of the late Jennie Silverman and is survived by four sons, Sol., Joel, Arnold, David; four daughters, Mrs. M. Morson, Mrs. L. Nelson, Frankie, Gertie. Funeral was from Paperman's Funeral Parlor.

L. Solomon Lewis, of 1618 Lincoln Avenue, died on September 13th, at the Montreal General Hospital, husband of Rose Lewis, and father of Reginald and Clarice. Funeral was from Paperman's Funeral Parlor, St. Urbain Street.

BIRTHS

Born at the Jewish General Hospital, on September 12th, to Mr. and Mrs. H. Shildkraut (nee Sylvia Gelber), a daughter.

Born, at the Jewish General Hospital, September 14th, to Mr. and Mrs. David Schachter (nee Anna Bulum), a son.

Born, at the Jewish General Hospital, September 13th, to Mr. and Mrs. Irvin Feldman (nee Mary Naimarck), a son.

Born, to Dr. and Mrs. Arthur Mirsky (nee Elinor Fels), of Cincinnati, Ohio, a daughter, on September 7th.

Ruth Says:

"Scott's, at 1180 St. Catherine Street West, is one of the nicest places downtown to meet friends at tea time. There is something immediately relaxing about the atmosphere at Scott's at any time, but most especially after a round of strenuous shopping such as the season calls for now. Tea, sandwiches that are perfect, soft lights, privacy in the midst of a crowd, all make Scott's the perfect place for a break in the day that refreshes and pleases. The service is smooth and quiet, the menu varied, the setting is inviting, and Scott's is in the heart of the shopping district where it is easy for friends to meet."

A gift of £250 has been received from the Nathan Straus Fund of New York to distribute loans to workers and small farmers, it is reported by the Farmers Mortgage Trust Co., Palestine, which is administering a total loan grant of £2,500 from the Straus Fund.

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THE BRIDGE BOX
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You'll find in our store one of the most complete assortments of fine clothing, hats, shoes and furnishings it is possible to assemble . . . all at most moderate prices.
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Greetings to their Jewish friends and Customers on the occasion of the New Year.

Social Notes — Toronto

Edward Gelber and Dr. Anna Gelber, 42 Austin Terrace, have returned from Bobcaygeon, where they spent the season.

L. Silver, of Timmins, spent a few days with his son-in-law and daughter, Dr. and Mrs. Saul Breslin, Spadina Road.

Mrs. H. Mendelsohn, Austin Terrace, is spending several weeks with her sister, Mrs. Reuben Bregman, Norfolk, West Virginia, where she will be presented at the wedding of her niece, Miss Muriel Bregman, R.N., to Dr. Alfred Miller, of Philadelphia.

Miss Florence Blumenthal, Lauder Avenue, has returned after spending a month in Winnipeg, Manitoba.

Mr. and Mrs. J. Borshay, Chiltern Hill Road, have returned from Cleveland, Ohio, where they visited the former's brother-in-law and sister, Mr. and Mrs. C. Lea.

Mrs. D. Baker and daughter, Mrs. H. L. Daufman, of Kitchener, spent a week with the former's sister, Mrs. M. Cohn, Harper Avenue.

Mr. and Mrs. W. B. Sherman and daughters, Lillian and Sylvia, Austin Terrace, have returned from Crystal Beach, where they spent the summer.

Mr. and Mrs. Charles Sacks and sons, Herbert and Jerome, formerly of Winona Drive, Toronto, are taking up residence at 6277 de Vimy Avenue, Montreal.

Mr. and Mrs. Allan Dinaberg and son, Edward, of Rochester, N.Y., are spending the high holidays with Mr. and Mrs. Samuel Dinaberg, 39 Galley Avenue.

Mr. and Mrs. Charles Simpson and daughter, Lorraine, Camberwell Road, visited the former's brother-in-law and sister, Mr. and Mrs. J. Berofe, Bracebridge.

Mrs. D. Levy, Major Street, has returned from Thunder Bay, Ontario, where she spent her summer vacation with Mr. and Mrs. L. Becker, Cortleigh Boulevard.

Dr. and Mrs. M. M. Mink, formerly of College Street, have taken up residence at their new home at 835 Bathurst Street.

Mrs. M. J. Sachs, of Ottawa, spent a few days with her parents, Mr. and Mrs. B. Enushevsky, Beverley Street.

Dr. David Kasler, 361 Palmerston Boulevard, has returned from Rochester, Minnesota.

Mr. and Mrs. Edward Schwartz, Wineva Avenue, went to Montreal, for the pidyun-ha-ben of David Michael Schwartz, son of Mr. and Mrs. Sidney Schwartz, Girouard Avenue, Montreal.

Mr. and Mrs. M. Rotenberg, Mr. and Mrs. A. Cherniak, Mr. and Mrs. P. Matthews and Mr. and Mrs. M. Stone, of Windsor; Mr. and Mrs. P. Rotenberg and Mr. and Mrs. M. Rotenberg, of Flint, Michigan; Mr. and Mrs. N. Agranove and daughters, Phyllis and Irene, and Mr. and Mrs. D. Wolfe, of Detroit; Mr. and Mrs. M. Agranove, of London; and Mr. and Mrs. A. Agranove, of Kitchener, will be here for the Agranove-Mossman wedding.

Mr. and Mrs. Oscar Spetter, Rusholme Road, celebrated their first anniversary at a dinner for thirty guests.

Mrs. D. Kopman, Hilton Avenue, was hostess at an afternoon, honoring Mrs. Ida Glick, of Pittsburgh.

Mr. and Mrs. J. Zener, Major Street, entertained at a luncheon to honor Mr. and Mrs. Louis Wolfe, of Rhodes Island, N.Y., and Mrs. Philip Horrow and son, Burton, of Brooklyn, N.Y. Those present were: Mr. and Mrs. S. J. Nissenbaum, Miss Gloria Zener, William Zener, and Leslie Carr.

Mrs. Arthur I. Salem gave a tea at her new home, 487 Castlefield Avenue. The table, covered with a cutwork and point de venise cloth, was centered with a bowl of yellow gladioli and held yellow candles in silver holders. Mrs. Saul Salutin poured and Misses Lucy Hartzman and Marion Hartzman assisted. About forty guests called. In the evening, Mr. and Mrs. Salem received friends and relatives.

Mrs. I. Kass and daughter, Evelyn, of Detroit, who visited with Mrs. Rose Sheftel, Dundas Street West, were entertained by: Mrs. H. Simon, Dundas Street West, dinner and evening; Mrs. A. Simon, tea at Eaton's Round Room; Mrs. B. Steinberg, dinner and evening; Mrs. E. Keyfetz, tea at Eaton's Round Room; Mrs. A. Layefsky, Montrose Avenue, dinner and evening; Mrs. S. Layefsky, Crawford Street, luncheon; Mrs. H. Simon and daughters, Sylvia and Sophie, symphony concert; Sydney Mirsky, dinner at the Chicken Palace, and theatre; Mrs. Rose Sheftel, dinner and evening.

Mrs. Israel Epstein, Beatrice Street, entertained at a luncheon at Chudleigh House in honor of her daughters, Misses Jennie and Libby Epstein, bride-elects of October, and her future daughter-in-law, Miss Veta Steinberg. The hostess received in a black crepe dress, with a corsage of roses, assisted by Mrs. L. Gussack and Mrs. J. Orenstein. Miss Jennie Epstein wore a pink crepe frock, with a corsage of roses; Miss Libby Epstein, green crepe; and corsage of roses, and Miss Steinberg, black velveteen, and corsage of roses. About 200 guests were present.

Mr. and Mrs. Leo Chousky, Euclid Avenue, were hosts at a dinner at Chudleigh House in honor of the bar-mitzvah of their son, Jack. About seventy guests called. Mrs. Chousky wore a gown of black crepe trimmed with silver, and a corsage of Talisman roses. She was assisted by Miss Carol Orange in blue lace, with roses in her hair; Mrs. S. Warnick, in a orchid net gown, with a corsage of yellow roses; Mrs. C. Kramer in a gown of blue taffeta, with a corsage of Talisman roses; Mrs. M. Chousky, in black chiffon; Mrs. C. Chousky, in black taffeta, and Mrs. H. Caplan in black crepe with gold sequins. A. Banack spoke.

Mr. and Mrs. Nathan Wilson, Strathallen Boulevard, gave a formal dance in honor of their daughter, Muriel, celebrating her sixteenth birthday. Those present were: Hannah Botnick, Anita Buckler, Luba Denaburg, Mona Eisen, Rhoda Feinsod, Carol Freed, Joy Greenberg, Ruth Greenberg, May Lipson, Gloria Rutenberg, Shirley Singer and Helen Zeidel and S. Atlin, Edward Brill, Allan Cohen, Lionel Dick, Harold Green, Hans Gruper, Victor Herman, Jay Marron, Neal Mendlesohn, Hertzel Rotenberg, Robert Schneir, Barney Simmons, Paul Simonsky, Irving Winston, Irving Wilson and Bernard Wood.

Mrs. S. Plener, Clinton Street, was hostess at a tea at Chudleigh House in honor of her daughter, Miss Frances Plener, whose marriage to Jack Ruby, of Montreal, takes place on October 19th. The bride-to-be wore a gown of blue chiffon, with a corsage of roses. The hostess received in a black crepe embroidered with gold, and a corsage of red roses. The tea table, covered with a lace cloth, held pink candles and was centered with a bowl of roses and sweet peas. Those who poured were Mesdames H. K. Solish, S. Somer, B. Plener and A. Ely, their assistants being Misses Belle Plener, Jean Solish and Adel Plener. About seventy-five guests called.

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• TORONTO MEETINGS •

• **Central Division, Canadian Jewish Congress:** Women's Committee has received letters from the following Jewish soldiers overseas for comforts and cigarettes sent each month by organizations and individuals: Tpr. Morris Harris, 4th Canadian Reconnaissance Squadron, mother, Mrs. Annie Harris, 325 Goyeau Street, Windsor; Pte. Harry Hoffberg, R.C.A., mother, Mrs. Norma Hoffberg, 76 McCaul Street; Pte. Percy Levine, R.C.A.S.C., mother, Mrs. Rose Levine, 729 Langlois Avenue, Windsor; Pte. Harry Rabinovitch, R.C.A., father, Hyman Rabinovitch, 10 Rachel Street East, Montreal; Pte. Cecil Risman, R.C.A.S.C., father, Max Risman, 175 Grange Avenue; Dvr. Irving Rockmaker, 1st M.T.V.R.D., wife, Mrs. Mary Rockmaker, 69 D'Arcy Street; Gnr. Ben Rodney, R.C.A., wife, Mrs. Sadie Rodney, 617 Dundas Street West; Pte. Albert Roher, 48th Highlanders, wife, Mrs. Helen Roher, 26 Denison Square; Sapper N. S. Ross, R.C.E., wife, Mrs. Marjorie Ross, 315 Dundas Street West; Pte. Louis Shapiro, R.C.O.C., father, M. L. Shapiro, 617 Dundas Street West; Sapper Saul Shusterman, R.C.E., wife, Mrs. H. Shusterman, 173 Gilbert Avenue; Gnr. John Windrow, R.C.A., wife, Mrs. Lillian Windrow, 338 College Street. Twenty-five soldiers overseas will receive monthly comfort boxes from Mrs. Rose Goodman, 665 Crawford Street. Mrs. Goodman, who is the aunt of Lieut. John Arthur Hildes, Royal Canadian Army Medical Corps, at present overseas, sent a donation of $50 to Congress Comfort Box Fund. Camp Borden library, erected by the Council of Jewish Women, needs books and magazines.

• **A.Z.A.** Hillcrest Boys were organized by the advisor, Bernard W. Seigel, chairman of A. Z. A. expansion committee of Bnai Brith. Director of activity is Isadore B. Weinstein. Leslie Pasis is the deputy. The four chapters here formed a Greater A. Z. A. Council and elected Hy. Orfus as president. Shelley Jackson was elected president of the South Ontario region council. A. Z. A. is assisting in the promotion of a Talmud Torah for all of North Toronto, leadership of Rabbi David Monson of the St. Clair Avenue Synagogue.

• **Hillcrest Progressive School:** Mrs. Meyer Rotenberg, director, is offering three scholarships at $150 each for children of six, seven and eight. Call Dr. Mark Zimmerman, LO. 2311.

• **Zionist Organization:** Shekel Board elected: chairman, Samuel Himel; vice-chairman, A. Katz; treasurer, M. Brown; secretary, Rabbi S. Rivlin.

• **Zionist Region:** Rabbi Solomon Rivlin, Executive Director, announces the 11th annual conference on Sunday, October 19th, at the Royal York Hotel. Palestinian film in technicolour, "Collective Adventure".

Maxa Nordau, will be the guest speaker at the donor luncheon of the Women's Service Council of the United Jewish Welfare Fund of Toronto, on Thursday, September 25th, at the King Edward Hotel. She is the daughter of Max Nordau, the co-founder of the Zionist movement. Until early January, she lived in unoccupied France to which she fled with her child from their home in Paris. A portrait and landscape artist of distinction, publicist and feminist in France, Maxa Nordau is a gifted speaker, having lectured here and abroad. For many years she was her philosopher father's secretary. She has recently visited Palestine. Her husband, Capt. Claude Gruenblat-Nordau, an engineer and explorer, built the harbour at Tel Aviv. Information concerning invitations to the donor luncheon can be secured at the Welfare Fund headquarters, Room 911, 21 Dundas Square, ADelaide 5829.

• **Hadassah:** Queen Esther Chapter met at the home of Mrs. J. Leibowitz, 608 Dufferin Street, who presided. Annual Succoth tea, October 19th, at the home of Mrs. O. Rosenfeld, 222 Grace Street. Mrs. S. Himel, gave National Fund report of collections at Roche's Point, and Mrs. A. Bornstein for Belle Ewart. The president congratulated Mrs. I. Zweigman on the marriage of her daughter, Miss Beatrice Zweigman, to Joseph Berenbaum, and to Mrs. J. Romberg on behalf of the engagement of her daughter, Miss Molly Romberg, to M. Orden, of Chatham.

• **McCaul Street Synagogue:** Beth Midrash Sisterhood met, Mrs. A. Auerback presiding. Registration for Sunday School, September 21st, 10 a.m. to 12. Succoth celebration for children, October 14th.

• **Sons of David Ladies' Auxiliary:** Mrs. H. Cohen, chairwoman, presided when a bingo in October was discussed, also a theatre evening. Raffle proceeds went to War Victims fund. Refreshments were served by Mesdames D. Yuffe, H. Smith, J. Garshon.

Esther Says:

"What it takes to build a children's shoe business, Murray G. Smith, of the Children's Shoe Shop in Toronto, has. In the first place Mr. Smith thinks it is fun and that only a person who does think it fun can have success at it. He gives the personalized service of the owner-operated shop, knows the families he serves and what the needs of the individual children are. Sometimes parents leave the job of fitting their children with shoes of different types entirely up to Mr. Smith. Plain, good-looking shoes with the stamp of quality on them are the aim of the Children's Shoe Shop for all of its young customers, and none of the gingerbread stuff. Primarily, the owner of this high-grade store considers that his job is a fitting job, one that ensures the health of youngsters' feet. Every attempt is made here to give the parent and the child genuine help through painstaking care."

Card Of Thanks

The family of the late Sol. Taylor wish to express to their many friends and employees of the firm their appreciation for floral tributes and sympathy which proved so comforting in their recent sad loss of a dear husband and loving father.

The president, officers and board of the
United Hebrew Funeral Parlors
331 College Street
wish to extend their best wishes for a Happy New Year to its delegates and affiliated organizations and synagogues and the community in general.

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Young Man to share bedroom with student, board optional. Eight Bellwoods Avenue, Queen-Bathurst district. WA. 5396. Queen Street car on corner.

Refined guest house, excellent meals. Business or professional people preferred. 152 Madison Avenue. MI. 4404.

Eighty-eight Palestinian soldiers, half of them Jewish, were reported as missing in the fifteenth official casualty list.

ZOA To Tighten Structure

Judge Louis E. Levinthal of Philadelphia, veteran Zionist leader and jurist, was elected by acclamation president of the Zionist Organization of America at the 44th annual convention at Cincinnati, Ohio. He succeeds Edmund I. Kaufmann, of Washington, D.C., who withdrew his candidacy for a second term due to ill health. Dr. James G. Heller, of Cincinnati, was unanimously chosen chairman of the National Administrative Council.

National vice-presidents who were unanimously elected are Edmund I. Kaufmann, of Washington, D.C., Dr. Solomon Goldman, of Chicago, Dr. Israel Goldstein, of New York, Louis Lipsky, of New York, Judge Morris Rothenberg, of New York, Dr. Abba Hillel Silver, of Cleveland, Robert Szold, of New York, and Dr. Stephen S. Wise, of New York; honorary vice-presidents, Dr. Harry Friedenwald, of Baltimore, and Judge Julian W. Mack of New York; Louis P. Rocker, of New York, treasurer.

Following a lengthy debate, the convention unanimously approved a resolution recognizing "the compelling urgency of coordinating all Zionist activities and strengthening the Zionist Organization of America as an instrument for effective and united action in Zionist affairs." Referring specifically to the Palestine fund-raising bodies the resolution asserts that "it is to the best interests of the Zionist movement and would be in greater conformity with democratic procedure" that members of the Zionist Organization of America serving on the Board of Directors or governing body of these funds or of the Emergency Committee for Zionist Affairs shall do so subject to the approval or designation of the Executive Committee of the Zionist Organization of America and shall "be responsible to the Executive Committee of the Z.O.A. for his official acts."

The incoming Executive of the Zionist Organization was directed by the Convention to cause appropriate representation of the Zionist Organization of America to be assured on the governing board of the Jewish National Fund, the Keren Hayesod (Palestine Foundation Fund), United Palestine Appeal and on the membership of the Emergency Committee. The resolution also directs the Executive that in carrying out these resolutions due regard be had "for the legitimate interests of the Zionist parties Mizrachi, the Labor Party, and Hadassah, Women's Zionist Organization, and the non-Zionists in the Keren Hayesod, the Jewish National Fund, United Palestine Appeal and the Emergency Committee."

Among other resolutions adopted were:

1.—That the Zionist Districts undertake to redeem this year through the Jewish National Fund as their specific project 10,000 dunams of land in Palestine;

2.—To call upon all Zionist Districts, groups and individuals, to give all aid and support to the American Red Mogen David (Palestine Red Cross);

3.—To extend support to Hechalutz in America in the maintainance of training centers of Chalutzim (Palestine pioneers) and to extend warm greetings to all pioneers now in Palestine;

4.—That the Zionist Organization of America continue its close cooperation with Histadruth Ivrith, National Hebrew organization for the furtherance of Hebrew cultural activities in this country, and to voice gratification at the introduction of the study of Hebrew in the curriculum of some of the high schools and colleges in various parts of the country.

5.—That an economic committee be established for the purchase of products in the United States and establishing credit or discounting interest in cooperation with Palestine.

Judge Morris Rothenberg, of New York, a vice-president of the Zionist Organization of America, pointed out that the foremost members of the Churchill Cabinet in England have been avowed friends of the Zionist cause. Condemning the continued enforcement of the White Paper restricting immigration and the sale of land to Jews in Palestine, despite the abandonment of the appeasement policy by the Churchill Government, the speaker said that it is to Churchill and the members of his Cabinet that "we look for a reversal of a policy which has not added honor to the name of the great British Commonwealth of nations in whom the hopes of the civilized world are now concentrated.

"Jews will do all in their power to assist Great Britain in its life and death struggle in a cause which is the cause of all enlightened humanity but they are profoundly disturbed by the ominous fact that no assurances either for the restoration of Jewish rights in their native European lands or with respect to their internationally recognized rights in Palestine are being voiced. Statements have from time to time been issued by responsible British leaders which vaguely appear to include the Jew in the sharing of a better world promised with the Victory of democracy. That Jews will be guaranteed equal civil and political rights with all other nationals of whatever countries they are citizens must be implied in the principle for which this war is being fought. Why then should it not be made more explicit," the speaker asked.

More than 35,000 Jews from war-torn Europe entered Palestine in the first two years of the war with the assistance of the United Palestine Appeal, American Jewry's central instrument for the rebuilding of the Jewish Homeland, it was disclosed in a report by the United Palestine Appeal, of which Dr. Abba Hillel Silver, of Cleveland, is the National Chairman, that $6,600,000 had been contributed for refugees immigration and settlement, agricultural development, industry and education. He said that since the beginning of the Hitler regime, 310,000 homeless Jews had found a home in Palestine, the land to receive the largest number of refugees. Fourteen new agricultural colonies were established during the war period, bringing to a total of 260 the chain of Jewish farming settlements which now sustain 140,000 persons or 25% of the total Jewish population of 550,000.

A solemn declaration calling upon the British Government and the democracies of the world to "include the Jewish people in the roster of the conquered and oppressed who confidently look forward to moral and national restoration and to proclaim the establishment of the Jewish Commonwealth of Palestine as an integral and essential part of a democratic world order" when peace is restored, was adopted unanimously and by a rising vote, having been presented by Dr. Stephen S. Wise.

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T 251

CANADIAN NATIONAL

Humanity Will Regain Its Senses And Its Conscience

By David Monson, Of Toronto, Rabbi Of Shaarei Shomayim Congregation, In Charge Of Service At Camp Borden

One more year has passed into oblivion, and left its lacerating scars upon us. Now we are facing another year with apprehension, wondering what it has in store for us.

We ordinary people live in the present, and our emotions and thoughts are guided *and* controlled by what is happening before our own eyes. When times are good we are unwilling to suspect that things may take a turn for the worse; and on the other hand, when times are bad and conditions are becoming unbearable, we become enervated and lose all hope in the future. It requires superb spiritual strength such as did possess our great men of yore, to be able to discuss Israel's destiny in moments of extreme suffering and untold agony.

But our misfortune becomes the more intensified if we ourselves yield to fatalism and thereby become an even more easy prey to our enemies. Defeatism at this time would be suicidal and contrary to the letter and spirit of our Torah and our liturgy which are both permeated with the principle that Tefilah and Zedakah, prayer and charity, may avert all evil decrees.

In trying times it becomes even more imperative to keep our minds clear and to judge passing conditions through a perspective of the remote past and the far-away future. We must beware of falling into hysteria. We must look at present days as a mere crisis that eventually must undergo a change for the better. Sooner or later humanity will have to regain its senses and its conscience, and the image of God, so brutally distorted, will have to be purified and restored to mankind.

Let us in trying days pray, hope, and prepare for better and happier days to come. Let us sincerely and hopefully wish one another a Shono Tovo, a happy and prosperous New Year.

APPROACHING MARRIAGES

Mr. and Mrs. Israel Epstein, Beatrice Street, announce the approaching marriage of their daughter, Libby, to Jack, son of Mr. and Mrs. J. Orenstein, to take place on October 3rd, at Shaw Street Synagogue.

The approaching marriage of Veta, daughter of B. Steinberg and the late Mrs. Steinberg, to Ben. Epstein, son of Mr. and Mrs. I. Epstein, Beatrice Street, takes place on October 5th, at 527 Brian Hill Road. On October 4th, at 12.30 p.m., friends will be received at the Jewish Old Folks Home.

BIRTHS

Born, to Mr. and Mrs. Irvin Ross (nee Bertha Silverstone) 8 Roblock Avenue, on September 1 at Wellesley Hospital, a son, Jack

Hitler may think he has conquered France but that country has shown wonderful recuperative powers. Terrorist gangs roam the dark Paris streets, making life for the occupying Nazi troops unbearable. Pro-German French leaders have been shot. A large number of the French Chamber of Deputies have bolted the Petain party line and organized a new party. The latest in the list of anti-Nazi demonstrations followed the showing of an anti-Semitic Nazi propaganda film, *Jud Suss*. French youths staged a protest. The Vichy periodical, *Esprit*, commended the action of the youths, adding. "To excite the lowest, meanest passions against this unhappy race may be excellent propaganda but is neither fine nor worthy."

The mayor of the small Danish town of Randars has bluntly refused to cooperate with the Nazis in the distribution of anti-Semitic leaflets and the affixing of anti-Jewish posters. Nazi authorities demanded the removal of the mayor, who said that the campaign caused clashes between Nazi and non-Nazi workers in the town.

imer L. Vineberg, of the R.C.A.F., ...y-two years old, son of Mr. and ... Louis I. Vineberg, 422 Roslyn Avenue, Montreal.

—Society Studio

...d Sergeant Leon Bookman is the ... of Mr. and Mrs. Benjamin Book... man, 162 Bell Street, Ottawa.
—Society Studio

NEW YEAR GREETINGS

The Hydro-Electric Power Commission of Ontario extends cordial New Year greetings to its many friends and customers of the Hebrew community. May the New Year bring peace, happiness, security and freedom.

Hydro in PEACE and WAR

In war time as in peace, Hydro is doing its part to keep your living standard high, your cost of living low. And today the economical electrical servants, that in peacetime gave you more time for pleasure, are now helping you to speed up household tasks . . . giving you more time for war service work. For Hydro lightens and lessens housework in scores of different ways. It makes cooking easy and economical . . . takes the drudgery out of washing and ironing . . . provides a constant supply of hot water to save time and toil in dishwashing and housecleaning. In short, Hydro enables you to run your home AND do your bit for Canada at war!

With an annual output of more than 2,000,000 horsepower of electrical energy — Hydro is truly the "driving force" behind Ontario's industrial war effort. In factories, mills and plants of every sort Hydro powers the tools . . . runs the lathes . . . keeps the assembly lines rolling . . . steps up production of ships, shells, planes, tanks, trucks, guns and ammunition.

On the agricultural front, electrical "hired men" help the farmer solve the war-time labour shortage problem freeing men for active service . . . aiding the farmer with his vital job of food production.

In Ontario's Northern "treasure belt" Hydro Power is the modern tool that helps the miner produce more nickel, more gold, more copper and zinc and lead in answer to the nation's call. On every flank of the "home front" your Hydro "carries on" . . . takes a front-rank place in the fight for freedom!

THE HYDRO-ELECTRIC POWER COMMISSION OF ONTARIO

THE MOST *Sensational Innovation* IN OUR RANGE IN 10 YEARS

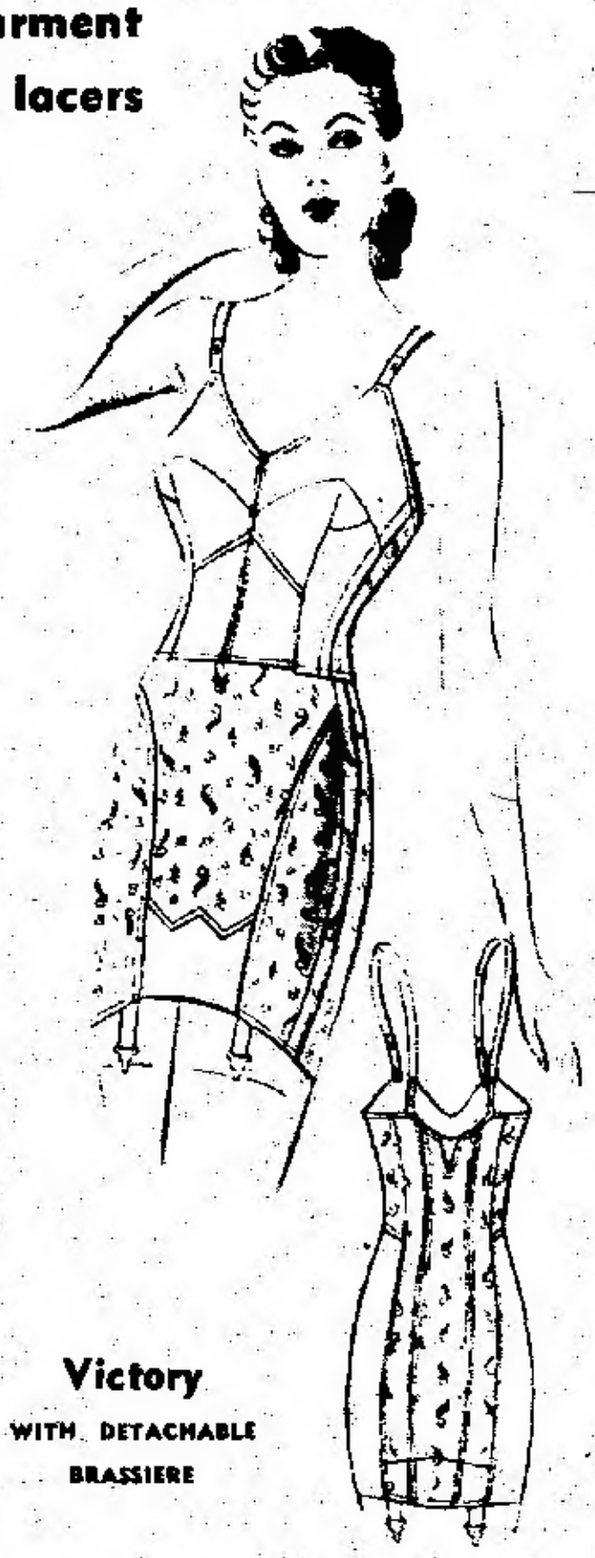
You may now have any Foundation Garment in our range with or without belt and lacers in a Detachable Brassiere style.

Model A with detachable brassiere

Our new Detachable Brassiere, in Full or Normal cupping, is now available with ALL our Foundation Garments. You may have your favorite Silhouette model, with a Detachable Brassiere, carefully fitted for YOUR particular figure, and with all the numerous advantages a Detachable Brassiere offers in the way of sanitation, economy, convenience, greater adaptability for irregular figure types, etc.

"VICTORY" MODEL

Heading the many new styles is the new "Victory" model, a foundation Garment, with a Detachable Brassiere, especially for those who require figure control, but prefer a garment WITHOUT LACERS OR ABDOMINAL BELT. Super light yet very effective.



Victory
WITH DETACHABLE BRASSIERE

NEVER SOLD IN STORES

Free Figure analysis

A thoroughly qualified corsetiere will call on you at your home and give you a free figure analysis without any obligation whatsoever on your part.

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